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Upaniṣad Series

TAITTIRĪYOPANIṢAD

*Including original passages, construed text (anvaya) with a
literal word by word translation, English rendering of
each passage, copious notes, and Introductory Note*

BY
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INTRODUCTORY NOTE

THE Yajur-veda occupies an unrivalled place in the Divine tradition of Hinduism, as it forms the liturgical text guiding the Adhvaryu to institute the sacrificial worship. It is handed down to us in two recensions, the Taittiriya¹ and the Vājasaneyī, of which the earlier and the more important one is the first. There is a Saṁhitā,

¹ An interesting story is narrated in the Mahābhārata, XII. 319, and the Viṣṇupurāṇa, III. 5, tracing the origin of the name Taittiriya. Vais'ampāyana, a prominent disciple of Vyāsa and the first teacher of the Yajur-veda, incurred the sin of Brahminicide by failing to attend a council of the sages on the Mount Meru, where he was obliged to go by appointment. To get absolution from the sin he requisitioned his twenty-seven disciples to perform the necessary expiation. His maternal nephew, Yājñavalkya, remarkable for his piety and obedience, volunteered to do all that was needed to be done, himself alone, and spoke slightly of the co-disciples, imputing to them incompetence. Vais'ampāyana took offence at this effrontery and bade him to give up the Veda committed to him. Yājñavalkya remonstrated that it was only partiality for his Guru which prompted him to say as he did. But that did not satisfy the sage. Yājñavalkya consequently had to disgorge the Veda in a tangible form, stained with blood. At the behest of Vais'ampāyana the other disciples temporarily transformed themselves into partridges (Tittiri) and picked up the leavings. This connection with the Tittiri birds entailed on this Veda the epithet Taittiriya. With a nonchalant bearing Yājñavalkya at once turned away from his uncle and proceeded to do intense austerities to propitiate the Sun-god, by whose grace he got the same Veda in a different shape known by the appellation Vājasaneyī. Iśāvāsya and Bṛhadāraṇyaka Upaniṣads belong to this branch of the Yajur-veda. The colossal genius of Yājñavalkya is wonderfully evident in the strikingly original thoughts that he has revealed to the philosophic world in the latter Upaniṣad.

a Brāhmaṇa, and an Āraṇyaka for the Taittirīyaka branch of the Yajur-veda bearing great formal affinity. The seventh, the eighth, and the ninth Prapāṭhakas (chapters) of the Taittirīya Āraṇyaka, known under the titles S'ikṣā-vallī, Ananda-vallī, and Bhṛgu-vallī, constitute the Taittirīyakopaniṣad. These chapters are subdivided into Anuvākas (Lessons) made up of a few crisp sentences, with measure and rhythm, meant to be learnt and chanted as a unit. According to the current editions of the book there are thirty-one Lessons in the whole Upaniṣad distributed, twelve, nine, and, ten respectively, among the three chapters. The concluding Prapāṭhaka of the Taittirīyāraṇyaka is called Yājñikī or Mahānārāyaṇa Upaniṣad, and is sometimes treated as a sequel to the Taittirīyopaniṣad.

While the whole of the Taittirīya-yajur-veda is studied with proper accent and employed in ceremonial worship in South India even today, at least to some extent, the Taittirīyopaniṣad alone is more popular than the earlier portions of this branch of the Veda. This hallowed tract has clothed in sublime and lucid language gleams of supreme insight which have subsequently developed into lofty philosophy expounded in many volumes. In all probability, this was the first Upaniṣad which attracted S'ri S'aṅkarācārya to expound, and the fact that he cited from it 147 times in his Brahma-sūtra-bhāṣya speaks volumes for its authoritativeness. The Ācārya's successors like Sures'vara, Sāyaṇa, S'aṅkarānanda, and Acyutakṛṣṇānanda, also promoted its study by writing elaborate annotations on it. A brief account of the

subjects treated in the Upaniṣad is presented below in order to guide the fresh reader through the apparently disconnected and even incongruous Lessons in the various chapters.

The Upaniṣad starts with a propitiatory chant addressed to the cosmic powers like Mitra and Varuṇa to ward off all possible obstacles on the path of the seeker of Brahmanvidyā. A brief account of the principles of Vedic phonetics is then given so that the student may not attach himself to religious demerit by the incorrect utterance of the sacred text, and that he may not fail to grasp rightly or sufficiently the meaning of the text learnt. The meaning of the Vedic text can be understood well only if proper attention is paid to accent, quantity, rhythm, sequence, and the exact form of the speech sounds; and constant reflection and enquiry into it alone will engender divine wisdom and deliverance from the perils and pains of life.

Reflection and enquiry can be conducted fruitfully only if the mind is made pure by meditations. The third Lesson therefore proceeds to formulate suitable meditations with an initial prayer for Yas'as (renown resulting from good acts) and Brahmanavarcasa (spiritual resplendence). With the prowess and glory born of the study and practice of the Veda, meditations become effective. They are given in a series so that the mind may rest upon them and gain steadiness. The thoughts of the worshipper entangled in the intricate domestic and religious rituals are lifted out of them and released in the vast sphere of cosmic contemplations. The great

things of the phenomenal existence, like the luminaries, the worlds, education, generation, and speech, are to be reflected upon and the relations subsisting among their components, are to be realized mentally on the analogy of Saṁhitā, or grammatical coalescence. Rewards such as children, cattle, food, knowledge, and longevity are invariably mentioned after the various meditations to attract the ritual-engrossed mind to subtle thinking. The importance of material good in the spiritual evolution of the aspirant is also sufficiently stressed by this.

The fourth Lesson brings to the foreground the necessity of intelligence and wealth; here the prayer 'May He enervate us with intelligence' (Medhayā spr̥ṇotu) significantly precedes 'Bring in prosperity' (S'riyaṁ āvaha). For, if the mind is barbarous, wealth is only a dragging weight. A sublime prayer is therefore addressed to the Godhead, represented and symbolized by the holy syllable Om, asking for tenacious memory, able body, sweet speech, vast erudition, and general fitness to receive the bliss of immortality. The prayers formulated next for offering oblations express indirectly the eagerness of the true spiritual teacher to transmit wisdom to an increasing band of calm, self-controlled disciples; his prayer for copious wealth in cloth and kine, and food and drink, has for its motive only the maintenance of the dependent disciples. We witness at the close of the Lesson the longing of such an enlightened teacher to share among a multitude of worthy candidates his knowledge, expressed beautifully in these words: As water flows downwards, as months

go to make up the year, so may numerous celebrate students hasten to me. It is only a genuine teacher commissioned by the Divine Power that is gifted with this capacity to communicate spiritual wisdom so widely and effectively. From the heart of such a Guru alone can gush out the sublime prayer : O God, may I enter into Thee ; may Thou manifest in me and take possession of me ; may I be cleansed of all defilement in Thy Self having a thousand manifestations.

The fifth Lesson teaches about the mystic expression 'Mahaḥ'—the fourth Vyāhṛti—revealed by the sage Māhācamasya, who has identified it with the Absolute behind the world. A fourfold meditation, establishing subtle relations among the cosmic regions and some vital and intellectual functions, is given in this connection. The aim in formulating such a meditation based on the four Vyāhṛtis is to create a higher capacity in the Upāsaka to fix his attention upon the Supreme Being and to gain certain prescribed objects of desire. In the next Lesson some details accessory to the above meditation are given first, which is next followed by Māhācamasya's exhortation to his disciple, Prācinayogya, to concentrate his thoughts on the effulgent, immortal, intelligent Person, in the bright space of the heart. It is further stated that at the time of final departure the embodied spirit passes on to the crown centre through the region of the uvula near the upper palate and unites itself with the Supreme Lord. Here we get in an embryonic form the earliest reference to the ascent of the Jīva from the space in the heart to the crown and

its final merging in the Deity—a doctrine taught at length in later works on Yoga. The object of devotion and union here is the Immortal Brahman whose body is infinite space, whose essence is Truth, whose delight is the vital force, whose mind is bliss, and who is peace consummate.

Beginning with a meditation on the three external and the two internal groups of five members such as fire, air, sun, moon, and stars, the seventh Lesson supplies some specific thoughts helpful to educate the mind lacking in philosophic culture to get a sense of the unity encompassing the visible and the invisible, through the contemplation of Brahman manifest as the universe. The next Lesson magnifies the Praṇava, declared as the designation of God, Personal and Impersonal, and recommends it as the most advanced and lofty symbol of meditation.

The ethical principles and practices which the student of Brahavidyā is under obligation to live are clearly and pointedly stated in the ninth and the eleventh Lessons. Let the aspirant be dutiful, meditative, self-controlled, calm, hospitable, worshipping, humane, and ever intent on seeking and imparting sacred knowledge. The views of three eminent sages, Rāthītara, Pauruṣīṣṭi, and Nāka Maudgalya who embodied the virtues they advocated, are now recorded almost with a personal touch, to inspire special reverence and regard for them. The first sage had a partiality for truthfulness, the second insisted on devout austerity, and the third exalted, above all, learning and teaching of the scriptures. The famous

parting exhortation given by the Guru to the disciple comes in the eleventh Lesson. The latter is admonished to speak always the truth ; to fulfil all general and specific duties ; to keep in memory what has been studied ; to bring to the teacher as a gift what he considers dear ; to marry and provide offspring to continue the family line ; to be zealous in the achievement of spiritual and temporal welfare ; to be ever active in seeking and imparting spiritual instruction ; to be mindful of the Gods and the ancestors ; to pay divine honour to parents, teachers, and guests ; to seek only what is above blame ; to copy from the elders only their worthy practices and not their errors and imperfections ; to go near such as are exalted above one's own teacher in Brahminhood with bated breath and an attitude of rendering service ; to make gifts with reverence, liberality, modesty, divine dread, and friendly feeling ; and to follow in the footsteps of the thoughtful, zealous, efficient, kindly, and righteous Brāhmaṇas when confronted with doubt regarding one's duty and conduct, especially when the person to be dealt with is under interdict. This, the Upaniṣad declares with a majestic note of emphasis, is the essence of the Veda, the counsel and the command—this must be obeyed by all.

The tenth Lesson introduces a cleavage in this general trend as it forms a monologue by the sage Tris'aṅku rapt into a supersensuous trance. He reports his experience thus : I vitalize the Tree of the Universe, like a shining mountain-peak I rise above all temporal conflicts, my glory extends up to the heaven. The exalted One making

me pure, I am the very immortal One as He is in the sun; I am a treasure of unsurpassable value. I am the intelligent, the immortal, and the imperishable One. This celebration of Self-illumination is prescribed as a substitute for Svādhyāya, or sacred study incumbent on the seeker after spiritual good.

The last Lesson of the chapter repeats the opening peace-chant in a slightly altered form, offering grateful reverence to the same deities who have helped in realizing the truths taught in the whole Valli. The purpose of the entire chapter is to prepare the spiritual aspirant for the intuitive realization of Brahman by generating in him a strong desire for it, accompanied by a condition of absolute mental and moral purity. The next chapter therefore enshrines the heart of Brahnavidyā.

The transition from the first to the succeeding two Vallis—which Sāyaṇa comprehends under the appellation Vāruṇī Upaniṣad—is that of worship to wisdom, or theology to philosophy. The two chapters have the same peace-chant, expressing the common longing of the teacher and the pupil for unfailing mental accord, same share of divine nourishment and protection, and equal energy in work, and vigour and brilliance in study. The second Lesson then actually begins the Valli with the memorable maxim: He who knows Brahman attains the Supreme. This key-sentence reveals in a flash with aphoristic brevity the What, Why, and How' of all Vedānta. The proposition is then explained by means of a verse cited as authority: He who realizes in the lofty space of his heart Brahman, defined as existence, intelligence,

infinitude, attains all desires together, as Brahman the omniscient. This fulfilment of all the wants of the aspirant, in and through Brahman, would not be possible, if he were entirely different from Brahman. The succeeding four Lessons therefore delineate the progression of the universe and man from Brahman in the evolutionary order. It is worth while to take special note of the fact that the same Reality stated at the head of the passage by the term Brahman is resumed by the term Ātman in the sequel, emphasizing their identity by the use of the pronouns 'that' and 'this'.

Physically man is an evolutionary product of the Ātman-Brahman Reality through the gradations of ether, air, fire, water, earth, vegetation, and food; and spiritually the same Reality miraculously enters into his embodiment ensouling it. Either way, human personality has no other foundation but Brahman, and so it is possible to realize Brahman as the aspirant's own Self by proper investigation within, taking the psycho-physical personality as the indicator. The famous Doctrine of the Sheaths is enunciated here with this end in view. Having the idea of a bird in mind, the elemental self, of man, is pictured as possessing a head, two wings, a trunk, and a tail for the sake of vivid comprehension and for emphasizing the relative importance of the various limbs. The elemental self ensouls the vital self; the latter ensouls the thinking self, which ensouls the knowing self; and this last one ensouls the bliss self—all of which are founded on Brahman residing five layers deep. Although the non-elemental selves have no form of their own, being

non-material, they too are supposed to have the head, trunk, wings, and tail as they infill the physical body ; this supposition helps to stress the importance of the components of even these subtle bodies and arrive at the tail or foundation in Brahman, lying beyond the fifth, i.e., the bliss self. The figure is meant only to teach that Brahman is the core of the personality of man, and it is not therefore to be taken as an actual figure like the Pandora's Box ; for Ātman is not confined inside the sheaths as the seed in a fruit. The chief significance of the picture of sheaths is that the subtler self is the soul of the grosser one, and that the most subtle one and the foundation of all is the Ātman-Brahman Reality to be realized in and through the other selves. The five selves or sheaths may be rationally derived by introspection ; but Brahman, indicated by these bodies or sheaths, being supra-rational, the doubt is expressed in the sixth Lesson whether It exists at all ; and the answer is returned that he who denies Brahman negates his own existence and that one's own existence proves the existence of Brahman. Again the acceptance of Brahman as the innermost self of all poses another question : If the wise and the ignorant have their lot in Brahman, what prevents the latter from realizing Brahman ? If the ignorant will not attain Brahman, the wise also may not realize It. In the next Lesson an elaborate reply is given : Before the evolution of the manifested Universe, uncharacterizable Being, or non-Being, alone existed. It shaped itself of its own accord. It is this Reality, which is of the nature of boundless felicity or Rasa, that evolved Itself into the omnific universe by

Its own will and tenanted every being as its very essence ; ' He took shape, yet remained shapeless ; took limits, yet remained limitless ; made his home, yet remained homeless ; created knowledge and ignorance ; reality and unreality ; became everything ; and everything is that Reality.' It alone gives joy and life to all ; through fear of It sun shines, rain pours, fire burns, wind blows, and death speeds. The ignorant man thinks himself to be separate from that Essence, which he actually is, and finds himself in sorrow ; but the wise man realizes that he is firm in that invisible, incorporate, indefinite, fearless, supportless support of all, and divests himself of the feeling of fear once for all. That is the difference in the states of the wise and the ignorant.

That the Ātman-Brahman Reality is not an inert principle is asserted by the clause that He is the intelligent, infinite, Being, and is further supported by the argument that the world has been willed by Him and that He is the essence of Bliss that initiates and supports all life. The chapter then ends with a Lesson which discloses in a solemn strain that all joy experienced by beings of different grades are but fractions or reflections of the Supreme Bliss, expressing in various measures. The bliss of the creator, Brahmā, is ten steps raised above that of a well-read, ambitious, firm, strong, noble youth commanding all the wealth of the world ; the joy experienced by the hierarchy of superhuman beings, level above level, is a hundred times more than that of the one immediately behind. The beatitude of one full of Revelation and free from all desires includes the joy of all

these together and severally. The Lesson concludes with the significant formula of identity which states that the Self in man and the Self in the Sun are one and the same, and that he who realizes this truth transcends all the five Kos'as, sheds all fear, and enjoys the felicity of the Supreme Being, without remorse or expectation. That all joy of creatures are reflections of the Supreme Bliss and that the method of attaining the Supreme Felicity lies through revelation and renunciation of all desires are the great philosophical truths brought out by this 'Beatific-calculus.'

The third chapter is an appendage to the second, expounding in some detail, through the anecdote of Bhṛgu and Varuṇa, the doctrine of the Kos'as or Sheaths. Bhṛgu, eager to know Brahman, was advised by his father Varuṇa to know first food, life, seeing, hearing, speaking and thinking, and was then instructed that that alone might be regarded as the Ultimate Reality of things, from which all beings are born, to which they repair, and into which they are finally resolved. Through devout austerity, and concentration of thought Bhṛgu, after investigation, came step by step, to the knowledge of Bliss established in the highest heaven. Here the teaching ends, and then a meditation on food as Brahman is abruptly introduced in the seventh Lesson. Food is declared to be the basis of all organic creation ; and on the body, resulting from food, rests the final spiritual realization. An aspirant after spirituality should therefore respect food, should not steal it ; should gather enough food and never turn anyone from the door. This eulogy and contemplation of

food leads up to the grand mystic experience of the enlightened soul who revels in the realization of the unity of subject and object in Brahman; this is expressed in musical language thus: 'How wonderful! I am the food, I am the food-eater, I am the link between; I am the first born of the Law, I am older than the Gods, I am the navel of immortality; who gives me protects me, I am food; who refuses to give me, I eat as food; I envelop the whole Universe with lustre as of the Sun.' Thus this great Upaniṣad gives, as outlined above, in a handy compass many of the outstanding teachings on philosophy and religious discipline found in the Upaniṣadic literature. It therefore deserves to be reverentially studied and meditated upon by all who are desirous of attaining the Highest.

NOTE ON TRANSLITERATION

IN this book Devanāgarī characters are transliterated according to the scheme adopted by the International Congress of Orientalists at Athens in 1912 and since then generally acknowledged to be the only rational and satisfactory one. In it the inconsistency, irregularity and redundancy of English spelling are ruled out : f, q, w, x and z are not called to use; one fixed value is given to each letter. Hence a, e, i and g always represent अ, ए, इ and गु respectively and never ए, इ, ऐ and जू or other values which they have in English; t and d are always used for त् and द् only. One *tialde*, one accent, four macrons and ten dots (2 above, 8 below) are used to represent adequately and correctly all Sanskrit letters. *The letter C alone represents च्*. Since the natural functions of h will be to make the aghoṣa ghoṣa (e.g. kh, ch, ṭh, ṭh, ph, gh, jh, ḍh, dh, bh), it would be an anomaly for a scientific scheme to use it in combinations like ch and sh for giving च् and ष् values; hence ch here is छ् and sh स् ह्. The vowel ऋ is represented by r because ri, legitimate for रि only, is out of place, and the singular ři is an altogether objectionable distortion. The *tialde* over n represents ण्, ण. Accent mark overs gives श्, s'; dots above m and n give anusvāra (◌ं), ँ and ऌ, ड, respectively. Dots below h and r give visarga (◌ः), ह्, and ऋ, र्, respectively. Dots below s, n, t and d give their corresponding cerebrals ष्, ण्, ट् and ड्, ण्, त् and द्; and macrons over a, i, u and r give ā, ī, ū, ṛ respectively. Macrons are not used to lengthen the quantity of e and o, because they always have the long quantity in Sanskrit. Sanskrit words are capitalized only where special distinctiveness is called for, as in the opening of a sentence, title of books, etc. The scheme of transliteration in full is as follows :

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ऋ r, ॠ ṛ, ए e, ओ o,
ऐ ai, औ au, ँ ṁ, ः ḥ, क k, ख kh, ग g, घ gh, ङ ṅ, च c,
छ ch, ज j, झ jh, ञ ṇ, ट ṭ, ठ ṭh, ड ḍ, ढ ḍh, ण ṇ, त t,
थ th, द d, ध dh, न n, प p, फ ph, ब b, भ bh, म m,
य y, र r, ल l, व v, श s', ष s, ह h.

TAITTIRĪYOPANIṢAD

CHAPTER ONE (S'IKṢĀ-VALLI OR SĀMHITĪ UPANIṢAD)

LESSON ONE

हृरिः ॐ ॥ शं नो मित्रः शं वरुणः । शं नोभव-
त्वर्यमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्क्रमः ॥
नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि ।
त्वमेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं
वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् ।
अवतु वक्तारम् ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ इति
प्रथमोऽनुवाकः ॥

मित्रः Mitra नः to us शम् (lit. happiness, bliss) propi-
tious (भवतु may be). वरुणः Varuṇa (नः to us) शम् aus-
picious (भवतु may be) अर्यमा Aryaman नः to us शम्
propitious भवतु may be. इन्द्रः Indra नः to us शम् propi-
tious (भवतु may be). बृहस्पतिः Bṛhaspati (नः to us शम्
propitious भवतु may be). उक्क्रमः wide-stretching, all-
pervading विष्णुः Viṣṇu नः to us शम् propitious (भवतु

may be). ब्रह्मणे to Brahman नमः I bow down. (हे) वायो O Vāyu ते to thee नमः I bow down. त्वम् thou एव verily प्रत्यक्षम् visible ब्रह्म Brahman असि art. त्वम् thee एव verily प्रत्यक्षम् perceptible ब्रह्म Brahman वदिष्यामि I shall declare. (त्वाम् thee एव verily) शतम् the right वदिष्यामि I shall declare. (त्वाम् thee एव verily) सत्यम् the true and the good वदिष्यामि I shall declare. तत् that (Brahman) माम् me अवतु may protect. तत् that (Brahman) वक्तारम् teacher अवतु may protect. अवतु may protect माम् me. अवतु may protect वक्तारम् teacher. ॐ om शान्तिः peace शान्तिः peace शान्तिः peace.

May Mitra, Varuṇa, Aryaman, Indra, Bṛhaspati, and all-pervading Viṣṇu be¹ propitious to us and grant us welfare and bliss. I bow down to Brahman in loving reverence. O Vāyu, I bow down to Thee in adoration. Thou verily art Brahman perceptible. I shall declare : Thou² art the right ; Thou art the true and the good. May that Universal Being entitled Vāyu preserve me. May He preserve the teacher. Me, may Brahman protect ; my teacher, may He protect. Om³ Peace, Peace, Peace.

[NOTES—The original place of the first invocatory verse is in the R̥gveda, I. 90. 9. The deities invoked here may be regarded as the delegates among whom the

Supreme distributes some of His powers. They might also be conceived as manifestations of the One who lives behind them. Ṛgveda, I. 164. 46 declares that Indra, Mitra, Varuṇa, and the rest are but modes of the One, named variously by the sages. Mitra, Varuṇa, and Aryaman are three of the Ādityas or deities of the heavenly sphere mentioned in the Ṛgveda. Mitra is the guardian spirit of the prāṇavṛtti, or the in-breathing and the day. He calls men to activity, sustains earth and sky, and beholds all with unwinking eyes. Varuṇa governs the night and the breathing out. He is commonly associated with Mitra, and is celebrated as the king of gods and the lord of the universe. In the hymns several grand attributes and functions are ascribed to him, such as presiding over the waters in the firmament and the sea, upholding heaven and earth, possessing extraordinary power and wisdom, hating falsehood, seizing transgressors with his pāśa (noose), pardoning sin, and bestowing immortality. Aryaman is the regent of the sun and the eyes. He is the chief of the Pitṛs (*manes*), and the Milky Way is called his path; he is the ruling deity in the sun as well as in the eyes. Indra is the governor of the atmosphere and the upper regions; he presides over the gods. A vanquisher of the demons of darkness and a benefactor of man, his power and energy are devoutly praised in the Vedas, and he is most frequently invoked. Bṛhaspati is the deity in whom piety and religion are personified, and also the god of wisdom and eloquence. He is therefore deemed appropriately the genius of speech and intellect, while Indra is considered that of strength, of the hands. Viṣṇu is often invoked with Indra. He is the personification

of the light and the sun, especially in his striding over heaven in three steps, 'explained as denoting the three-fold manifestation of light in the form of fire, lightning, and the sun, or as designating the three daily stations of the sun in his rising, culminating, and setting'. He is also considered the chief of the Ādityas and the guardian spirit of the feet; and finally he is identified with the supreme all-pervading Reality. Just as man is looked upon as a universe in epitome, the deities that rule over the cosmic functions are also conceived to have their corresponding rulership in the personality of man. Hence it is appropriate that these gods are propitiated so that by their grace physical health is attained; without which strenuous effort for the attainment of the highest wisdom is not possible.

1. *Be propitious etc.*—The various gods and *manes* are believed to thwart the attempts of an ignorant man to gain Self-knowledge. The Mahābhārata, XIV. 22. 59 says that the gods do not like that mortals should surpass them. Bṛhadāraṇyaka, 1. 4. 10 has it that as long as one has not realized the Ātman one is like an animal to the gods; for he worships them like a servant and contributes to their enjoyment. Śrī Saṅkara remarks in commenting on this passage: ' . . . as men try to save animals from being seized by tigers etc. so the gods seek to prevent men from attaining the knowledge of Brahman lest they should cease to be their objects of enjoyment. Gods bestow faith and other necessary virtues upon those whom they wish to set free and incline others, whom they do not favour, to scepticism and the like. Therefore a seeker of liberation should worship and obey gods and be full of faith and loving adoration.' The peace

invocations are meant to win the blessings of the gods and Hiraṇyagarbha to make the course of the Śādhaka smooth and easy.

2. *Thou verily art Brahman*—From Bṛhadāraṇyaka, III. 7. 2 it is made clear that Vāyu stands for Prāṇa or Sūtrātman, known also as Prajāpati or Hiraṇyagarbha—the first manifestation of Brahman conditioned by time and space. The conscious and unconscious activity of the entire universe, styled as cosmic mind and cosmic life, is represented by Prāṇa which has its counterpart in the individual as consciousness and vital activity. Hiraṇyagarbha is endowed with Jñānaśakti and Kriyāśakti, power of intelligence and movement. He is eulogized as perceptible, because he can be grasped by mind and senses.

3. *Om Peace, Peace, Peace*—Om is the symbol and representative of Brahman. It is uttered for securing all-round auspiciousness. The word Peace is then uttered thrice to ward off all internal, external, and heavenly causes of trouble—Ādhyātmika, Ādhidaivika, and Ādhibhautika Duḥkha.]

LESSON TWO

ॐ शीक्षां व्याख्यास्यामः । वर्णः स्वरः । मात्रा बलम् ।
सामं सन्तानः । इत्युक्तः शीक्षाध्यायः ॥ इति द्वितीयो-
ऽनुवाकः ॥

ॐ Om. शीक्षाम् (=शिष्याम्) principles of correct articulation and pronunciation (the science of phonetics) व्याख्यास्यामः we shall explain. वर्णः speech-sound स्वरः

accent or tone मात्रा quantity बलम् power or force of articulation सामः modulation or proper proportion of sound सन्तानः conjunction or close sequence of sounds, इति thus शिखाध्यायः the chapter on phonetics उक्तः has been stated.

We proceed to explain the science of phonetics. It deals with vocalic sounds, accent or pitch, quantity, force required for articulation, modulation, and the conjunction of the letters.

[NOTES—In this Lesson we get the earliest systematic treatment of the science of phonetics. Varṇas or speech-sounds are the primary element in the structure of the language. They form themselves into syllables and words. A vowel sound is present in every syllable determining its accent and quantity. There are three important Svaras (accents or tones) falling on vowels, known as Udātta or accute, Anudātta or grave, and Svarita or circumflex ; these determine the rhythm of the text. The vowels are short, long, or prolated in quantity or length of time required to pronounce them. The correct time taken to pronounce a short vowel (Hrasva) is one prosordial instant, to pronounce a long vowel (Dīrgha) is two, and a prolated or Pluta vowel is three prosordial instants. A prosordial instant or *mora* is called a Mātrā. When articulate sounds are uttered, a certain force is to be exerted over the vocal organs in order to make the speech intelligible and effective ; this is what is implied by Bala. The term Sāma, literally meaning likeness or similarity, denotes

the regular pace to which the voice should be adjusted. Conjunction or *Santāna* means successive flow of the various juxtaposed vocalic sounds. In the study of the Veda attention should be bestowed upon all these. Failure to observe these principles renders pronunciation defective and robs from the effect of the text studied. For it is believed that the relation between word and its sense is eternal. The story of *Tvaṣṭṛ*, occurring in the *Taittirīya-saṁhitā*, II. 4. 12 is often cited as an example to illustrate how the utterance of the word *Indras'atru* with the *Udātta* accent on the first member instead of on the last produced fatal result quite against *Tvaṣṭṛ*'s wish. *Pāṇini's Śikṣā Verse 52* and *Patañjali's Mahābhāṣya first Āhnika* deal with the point in question.]

LESSON THREE

सह नौ यशः । सह नौ ब्रह्मवर्चसम् । अथातः सगंहि-
 ताया उपनिषदं व्याख्यास्यामः । पञ्चस्वधिकरणेषु । अधि-
 लोकमधिज्यौतिषमधिविद्यमधिप्रजमध्यात्मम् । ता महासगं-
 हिता इत्याचक्षते । अथाधि लोकम् । पृथिवी पूर्वरूपम् ।
 द्यौरुत्तररूपम् । आकाशः सन्धिः । वायुः सन्धानम् ।
 इत्यधि लोकम् । अथाधिज्यौतिषम् । अग्निः पूर्वरूपम् ।
 आदित्य उत्तररूपम् । आपः सन्धिः । वैद्युतः सन्धानम् ।
 इत्यधिज्यौतिषम् । अथाधिविद्यम् । आचार्यः पूर्वरूपम् ।

अन्तेवास्युत्तररूपम् । विद्या सन्धिः । प्रवचनगं सन्धानम् ।
 इत्यधिविद्यम् । अथाधिप्रजम् । माता पूर्वरूपम् । पितोत्तर-
 रूपम् । प्रजा सन्धिः । प्रजननगं सन्धानम् । इत्यधिप्रजम् ।
 अथाध्यात्मम् । अधराहनुः पूर्वरूपम् । उत्तराहनुरुत्तररूपम् ।
 वाक् सन्धिः । जिह्वा सन्धानम् । इत्यध्यात्मम् । इतीमा
 महासगुंहिताः । य एवमेता महासगुंहिता व्याख्याता वेद ।
 सन्धीयते प्रजया पशुभिः । ब्रह्मवर्चसेनाङ्गाद्येन सुवर्ग्येण
 लोकेन ॥ इति तृतीयोऽनुवाकः ॥

नौ for us यशः glory सह conjointly (अस्तु let there be).
 नौ for us ब्रह्मवर्चसम् refulgence born of holy life and
 study सह conjointly (अस्तु let there be).

May we both, teacher and disciple, have
 glory¹ and refulgence² born of holy life and
 study.

[NOTES—1. Glory is the result of noble living and
 high thoughts. The prayer for it is the outcome of the
 longing for achieving moral and spiritual worth and not
 mere adulation among men. Yaśas, according to Śrī
 Saṅkara, is dharma-nimittā kīrtiḥ—renown accruing
 from righteousness (Bhagavadgītā, X. 5).

2. *Refulgence etc.*—The term Brahman has the sense
 of the Vedas, the Supreme Reality, and devout austerity

or Tapas, and Varcasa denotēs power or refulgence. The whole word therefore stands for the sanctity and pre-eminence which one achieves by a life devoted to sacred knowledge and realization of the Supreme Reality through Tapas. Strictly speaking, this prayer becomes of the pupil alone, as the teacher has already achieved his aspirations.]

अथ now (in order) अतः henceforth पञ्चसु in five अधिकरणेषु objects संहितायाः of conjunction उपनिषदम् sacred doctrine व्याख्यास्यामः we shall expound :—अधि-
शोकम् concerning the universe अधिज्यौतिषम् concerning light अधिविद्यम् concerning learning अधिप्रजम् concerning progeny अभ्यात्मम् regarding the body. ताः they महा-
संहिताः the great combinations इति thus आचक्षते they declare.

Now we shall expound in order the sacred doctrine of conjunction¹ based on the five perceptible objects—universe, light, learning, progeny, and self. The observations on these five objects are together called ‘the great combinations.’

[NOTES—1. *Conjunction etc.*—The term ‘Saṃhitā’ means conjunction or union, especially the combination of letters according to euphonic rules. The philosophical observations presented in this Lesson are based on this linguistic phenomenon; but to distinguish the philosophical application from the linguistic usage the

designation 'Mahāsaṁhitāḥ' i.e. 'the great combinations' is given here. Saṁhitā in grammar is closely connected with the science of phonetics about which the immediately preceding Lesson has been dealing. The Vedic student who has committed to memory the sacred text has to analyze the words and letters of the sentence material for deriving the meaning and for making sure the correct understanding of it. In order to recite the text with proper flow he has also to combine the various sentence elements. During this process, which involves greater penetration and subtlety of thought than in the mere learning of the Veda by rote, the learner cannot fail to take note of the terminal letter of the first word, the initial letter of the second word, a third cementing element (a euphonic augment) in some cases, and the whole act of uniting. For instance, in a combined group of juxtaposed words like 'iṣe(t)tvorje tvā' (इषेत्त्वोर्जे त्वा) 'e' in 'iṣe' is the terminal letter of the first word, 't' in round brackets is the cementing element, 't' next to it, is the initial letter of the second word and the act of joining them in connected speech is the combination; these four factors of Saṁhitā are called here Pūrvarūpa, Sandhāna, Uttarakūpa, and Sandhi, respectively. This is a matter of common experience to the Vedic student, and so with the help of the principle underlying it, some greater relations that exist between objects of universal importance are adduced to assist him in subtle thinking on a large scale.]

अथ now अधिलोकम् on the universe :—पृथिवी the earth
 पूर्वरूपम् prior form or character, द्यौः firmament उत्तररूपम्
 posterior form, आकाशः atmosphere सन्धिः junction, वायुः

air सन्धानम् means of joining, इति thus अधिबोक्त्तम् on the universe (ध्यायेत् one should meditate).

The teaching concerning the universe is this : The earth is the prior form, the firmament is the posterior form, the atmosphere is the junction, and air is the means of joining. One should meditate on the universe bearing in mind these interior relations.

[NOTES—The annotator states that the earth and the rest stand for the Devātās or geniuses of those elements. The whole meditation helps to contemplate the Cosmic immensities as an inter-related whole including all existence in a grand whole. By doing so the mind goes beyond trifling preoccupations and attunes itself to the infinite.]

अथ after अधिज्यौतिषम् on the light :—अग्निः fire पूर्वरूपम् prior form, अदित्यः the sun उत्तररूपम् posterior form, आपः water सन्धिः junction, वैद्युतः lightning सन्धानम् means of joining, इति thus अधिज्यौतिषम् upon the light (ध्यायेत् one should meditate).

The teaching on the light is as follows : Fire is the prior form, the sun is the posterior form, water is the junction, and lightning is the means of joining,—thus one should meditate upon light.

[NOTES—The Vedic seers looked upon light as a single entity, but appearing on earth as fire, in the intermediate region as lightning, and in heaven as the sun. This contemplation helps to steady the mind by dwelling on a unifying principle of cosmic magnitude, namely light, which has much resemblance with the ultimate Divine Principle to which the Upaniṣad ultimately points.]

अथ now अधिविद्यम् on learning:—आचार्यः teacher पूर्वरूपम् prior form, अन्तेवासी pupil उत्तररूपम् posterior form, विद्या learning सन्धिः junction, प्रवचनम् instruction सन्धानम् the means of joining, इति thus अधिविद्यम् on learning (ध्यायेत् one should contemplate).

What now follows is the observation on learning. The teacher is the prior form, the pupil is the posterior form, learning is the junction, and the imparting of instruction is the means of joining. This is how one should meditate upon learning.

[NOTES—The Upaniṣadic seer must have chosen the process of learning as a theme for meditation because of the close relation existing between the Guru and the disciple, who, according to the Vedic conception, should live like an object and its shadow for deriving the full benefit of learning. There is nothing greater or holier than knowledge; hence its propagation and the factors involved therein deserve reverent meditation.]

अथ next अधिप्रजम् concerning birth :—माता mother पूर्वरूपम् prior form, पिता father उत्तररूपम् posterior form, प्रजा progeny सन्धिः junction, प्रजननम् procreation सन्धानम् means of joining, इति thus अधिप्रजम् regarding progeny (ध्यायेत् one should contemplate).

Next the observation on progeny is given : Mother is the prior form, father is the posterior form, progeny is the junction, and procreation is the means of joining—thus one should meditate on progeny.

[NOTES—Bhagavadgītā, x. 28 records Ś'ri Kṛṣṇa's words that sexual union with the motive of progeny is a divine attribute, and as such sages have deemed it worthy of holy reflection.]

अथ now अध्यात्मम् regarding the self :—अधरा lower हनुः jaw पूर्वरूपम् prior form, उत्तरा upper हनुः jaw उत्तररूपम् posterior form, वाक् speech सन्धिः junction, जिह्वा the tongue सन्धानम् means of union, इति thus अध्यात्मम् on the self (ध्यायेत् one should meditate).

What follows is concerning the self : The lower jaw is the prior form, the upper jaw is the posterior form, speech or the vocal organs are the junction, and the tongue is the means of union,—thus one should meditate on the self '.

[NOTES—1. By 'self' the whole physical aspect and psychical aspect of the personality are meant here.]

इमाः these महासंहिताः great conjunctions इति thus (उच्यन्ते are said). एताः these व्याख्याताः expounded महासंहिताः great combinations यः who वेदं meditates upon (सः he) प्रजया with progeny पशुभिः with wealth in cattle ब्रह्मवर्चसेन with holy lustre अन्नाद्येन with food and the like सुखर्गेण लोकेन with heavenly worlds सम्धीयते is united.

These are called the great combinations. He who meditates¹ on these great conjunctions, as expounded above, will attain progeny, wealth in cattle, food and the like, and the happy abode of Heaven.

[NOTES—1. *Meditates on etc.*—The original word 'veda' from $\sqrt{\text{Vid}}$ =to know has the secondary sense of Upāsanā or devout meditation. Upāsanā or devotion implies an uninterrupted flow of thought on an object recommended by the scripture. The word Upāsanā, when used in connection with service of a King or Guru, implies constant attention or intentness. This notion is implied in religious meditation also. The Vedāntasūtras, IV. 1, suggest that no rule regarding time and place need be observed by the Upāsaka (aspirant) except in so far as the choice is based on facility for meditation and agreeableness. It is, however, necessary that the aspirant should be seated while contemplating, as otherwise the mind will wander away if the body is in motion. If

more than one meditations are given in different texts having one main purport, suitable attributes may be combined. All meditations, except that on the Paramātmā, are symbolic. The devotee, in the first case, meditates on a visible or visualized object outside his own Innermost Self and exalts it as a great Deity or Brahman Itself. Self-realization being not the aim of all symbolic meditations, the objects of such meditations may vary successively as in the Upāsanā of Mahā-saṁhitā given above; for the spiritual effect generated by the first meditation is not cancelled by the second, but only enhanced. Moreover in such Upāsanās the result promised, such as objects of enjoyment, will accrue only if all the meditations are performed flawlessly and in order. The meditations laid down with the purpose of helping Self-realization, on the other hand, do not allow any shifting; after having made the choice, one has to adhere to it till the objective is gained, constantly repeating the same process. It is to be noted that the central principle of all symbolic meditation is that the symbol should be invariably regarded as superior to what it actually represents. The same meditation for which rewards are specified may be performed without any eye upon them for engendering purity of the soul needed for liberating knowledge.]

LESSON FOUR

यः छन्दसामृषभो विश्वरूपः । छन्दोभ्योऽध्यमृतं त्वसम्ब-
भूव । समेन्द्रो मेधया स्पृणोतु । अमृतस्य देव धारणो

भूयासम् । शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा ।
 कर्णाभ्यां भूरि विश्रुवम् । ब्रह्मणः कोशोऽसि मेधया
 पिहितः । श्रुतं मे गोपाय । आवर्हन्ती वितन्वाना । कुर्वाणा
 चीरमात्मनः । वासागंसि मम गावश्च । अन्नपाने च सर्वदा ।
 ततो मे श्रियमावह । लोमशां पशुभिः सह स्वाहा । आ मां
 यन्तु ब्रह्मचारिणः स्वाहा । वि मां यन्तु ब्रह्मचारिणः
 स्वाहा । प्र मां यन्तु ब्रह्मचारिणः स्वाहा । दमायन्तु
 ब्रह्मचारिणः स्वाहा । शमायन्तु ब्रह्मचारिणः स्वाहा । यज्ञो
 जनेऽसानि स्वाहा । श्रेयान् वस्यसोऽसानि स्वाहा । तं त्वा
 भग प्रविशानि स्वाहा । स मां भग प्रविश स्वाहा । तस्मिन्
 भ्यसहस्रशाखे । नि भगाहं त्वयि मृजे स्वाहा । यथापः
 प्रवता यन्ति । यथा मासा अहर्जरम् । एवं मां ब्रह्मचारिणः ।
 धातुरायन्तु सर्वतः स्वाहा । प्रतिवेशोऽसि । प्र मां भाहि ।
 प्र मां पद्यस्व ॥ इति चतुर्थोऽनुवाकः ॥

छन्दसाम् of the sacred hymns ऋषभः most excellent
 (lit. male animal or bull) विश्वरूपः manifold or appearing
 in various forms यः who अमृतात् from the immortal
 छन्दोभ्यः from the sacred hymns of the Vedas अग्नि above
 or over सम्बभूव arose, was produced, सः that इन्द्रः
 Supreme Lord (who grants all wishes) मा me मेधया
 with mental power, intelligence स्पृणोतु gladden or in-
 vigo-rate. (हे) देव O God, अमृतस्य of immortality धारयः

possessor (lit. receptacle) भूयासम् I pray that I should be. मे my शरीरम् body विचर्षणम् (= विचक्षणम्) able and active, मे mine जिह्वा tongue मधुमत्तमा possessing sweetness to the highest degree, highly agreeable (च and भूयात् may be). कर्णाभ्याम् with the ears भूरि abundantly विश्रुचम् may I listen (and learn). मेधया by intelligence पिहितः concealed ब्रह्मणः of the Supreme Being कोशः sheath or cover असि Thou art. मे mine श्रुतम् learning गोपाय guard, preserve.

He¹ who is the most excellent in the Hymns of the Vedas, whose form is manifold, and who has sprung up in all splendour from the sacred Hymns,—may he, the Supreme Lord, cheer me with intellectual² vigour. O Lord, may I be the possessor of the immortal³ 'Revelation'; may⁴ I be able and active in body; may my speech be sweet and agreeable to the highest degree; and may I, with my ears, listen abundantly (so that I may learn). Thou art the sheath⁵ of the Supreme Being. Pray, preserve my learning.

[NOTES—This is a prayer addressed to the Supreme Being, the grantor of all wishes, asking for mental power and physical fitness without which knowledge of Brahman is not possible.

1. *He who etc.*—The epithet Ṛṣabha, according to traditional Advaitic interpretation, refers to Om, the

symbol and designation of Brahman. The whole formulary may also be taken as a supplication to God, viewed from the theistic standpoint, in which case the descriptions are to be taken as those of the attributes of God. The mystic syllable Om is set forth in the Upaniṣads as the object of profound meditation and the highest spiritual efficacy is attributed to it. The Chāndogyopaniṣad, II. 23 states that this sacred exclamation was discovered by Prajāpati through meditation for the benefit of the world; that it is the quintessence of the Veda; and that the entire speech is comprehended by it just as a leaf is spread over by the ribs. As ideas and things are inseparable, by including all ideas through speech it also includes all objects; hence it is said to possess a manifold or universal form. The Kaṭhcopaniṣad, II. 15-17, extolls Om as the highest Goal of all religious striving by affirming it to be the imperishable support and best means for resting the mind. The Pras'nopaniṣad, V. 2-7 identifies it with the a-cosmic and cosmic Reality, Para- and Apra-Brahma, and considers it as the *only* (eva) āyatana (resting-place or support) to attain either of the two above aspects of Brahman. Further it is stated there that he who meditates with the help of it till departure is relieved of his sins just as a snake is relieved of its slough, and is lifted to the Highest. Brhadāranyaka, V. 1. 1 marks Om as identical with ether-Brahman to serve as a means of meditation. Muṇḍakopaniṣad, II. 2. 6 asks to meditate upon the Ātman as Om, while the same text allegorically considers it as a bow (II. 24) from which the arrow, i.e., the soul, is sent to its mark; namely, Brahman. The unique exaltation of Om is entered in the Māṇḍūkyaopaniṣad,

where it is identified with the All—*ens realissimum*. It contains not only the three Mātrās (*morae*) but the *mora*-less part corresponding to the transcendent Reality, Turiya. The Bhagavadgītā, from all that has gone before, states that the Lord Himself is Om in all the Vedas (VII. 8 & IX. 17), that this monosyllabic Brahman should be uttered by a dying man for attaining the highest destiny (VIII. 13), and that it is the designation of Brahman (XVII. 23). He who knows the sense of Om knows the Veda, says Manu, XI. 266. The Greek concept of *logos* borrowed by Christianity has some resemblance with this Hindu symbol. There is no other holy formula so full of sacred potency or so short and easy to be uttered even by a dying man, except this great Mantra.

2. *Intellectual vigour*.—Medhā means intelligence and mental power, especially a tenacious memory. The seeker after Brahmavidyā must be able to concentrate his thought on a given object and keep it uninterruptedly in the field of attention. In fact this power of attention is the essence of all education. The mind should be gripped by a single aim and it should once for all cease to wander among manifold and endless thoughts. Study of the Vedas is an auxiliary means to the direct intuition of Reality, though concentration is a direct aid to it. One who is a bankrupt in mental power, and has only a poor memory can neither concentrate his thought or retain what has been learnt. Hence the prayer is very appropriate at the very outset.

3. Amṛta literally means immortal or what confers immortality. Here it stands for the Vedas which are a means to immortality.

4. *May I be etc.*—The Upaniṣads declare often the need of strength, physical, moral, and spiritual, for realizing our highest destiny. The word Vicarṣaṇa is an altered form of Vicakṣaṇa.

5. Om is the cover or sheath of Brahman. This figure is employed only to suggest that the Highest Reality which is the immediate and innermost Self of man can be objectified for the purpose of worship only through a Pratika, a symbol. All worship except that of identity with the Self is symbolic and that of Om is the best.

(हे देव O God) ततः after (having endowed me with intelligence and fitness) मे for me पशुभिः सह along with cattle लोमशाम् consisting in woolly animals श्रियम् prosperity, fortune आवह fetch ; (या which श्रीः fortune) मम to my आत्मनः self अन्न-पाने food and drink वासांसि clothes गावः(=गाः) cows च and सर्वदा for all time अचिरम् (=अचिरम्) without delay or for all the time कुर्वाणा producing वितन्वाना increasing आवहन्ती fetching च and (भवतु let it be). स्वाहा may blessing rest on this oblation. ब्रह्मचारिणः celebrate students of Brahnavidyā मा मे आ- towards (or all through) यन्तु come. Svāhā. ब्रह्मचारिणः celebrate students मा मे वि from different directions or away आयन्तु come to. Svāhā. ब्रह्मचारिणः celebrate students मा मे प्र much, excessively आयन्तु come. Svāhā. ब्रह्मचारिणः celebrate students दमायन्तु be self-controlled. Svāhā. ब्रह्मचारिणः celebrate students शमायन्तु be calm. Svāhā.

O God, after having endowed me with intelligence and fitness, confer on me fortune—consisting in woolly animals along with cattle. May Fortune produce for me without delay and for all time, bringing ceaselessly and in an increasing measure, food and drink and cloth and kine. All through, may celebrate students of hallowed wisdom come to me. May¹ blessings rest on this oblation! May they come to me from far off and from different directions! Hail to! May they come in large numbers! Hail to! May they be self-controlled and calm! Hail to!

[NOTES—These are invocations with which oblations should be offered into the sacred fire for getting fortune and students. Wealth in the hands of an intelligent man is the means of doing spiritual work through which purity of mind is attained, and then wisdom. From the standpoint of the teacher the prayer is altruistic, for he is as anxious to get a very large number of students, calm and free from outgoing activities, as he is anxious to get wealth in food and clothings.

1. The indeclinable word Svāhā marks the end of a formula after repeating which one oblation is offered into the sacrificial fire.]

जने among people यशः renown असांनि may I attain. Svāhā. वस्यसः (= वसीयसः) among the wealthier भेषान्

superior असानि may I become. भग gracious Lord, तम् that त्वा Thee प्रविशानि may I enter. Svāhā. सः he (i.e. त्वम् Thou) मा me प्रविश enter. Svāhā. सहस्रशाखे in that which has a thousand branches त्वयि in Thee अहम् I निमृजे cleanse myself. Svāhā. (हे) धातः O creator and arranger, यथा as आपः water प्रवता downwards यत्ति course, यथा as मासाः months अहर्जरम् the year (यन्ति mingle) एवम् similarly माम् me ब्रह्मचारिणः celebrate students सर्वतः from every side आयन्तु come and join. Svāhā. प्रतिवेशः refuge (lit. an adjacent house) असि thou art ; मा me प्रभाहि illuminate : मा me प्रपद्यस्व possess.

May¹ I become renowned among men. Svāhā. May² I become superior to those who are wealthier (than ordinary people). Svāhā. O gracious Lord, may I enter into Thee. Svāhā. May Thou, O gracious Lord, enter³ into me. In that Self of Thine with a thousand⁴ branches, O Lord, may I cleanse myself of all sin. Svāhā. As water flows downwards, as months mingle with the year, so, O creator and arranger of all, may celebrate students come to me from all sides. Svāhā. Thou art the Refuge near at hand ; illuminate me, take⁶ possession of me.

[NOTES—1. See page 6.

2. The Upaniṣads mainly speak of knowledge and liberation. Hence wealth is sought to perform religious

rites which serve to destroy past sins. Fulfilment of earthly or heavenly desires cannot be the purpose of rites laid down in the section of knowledge, to which the Upaniṣads belong, as the entire section of rituals preceding it has that one definite aim of obtaining rewards on the earth or heaven.

3. *Enter into me.*—i.e. Let there be complete unity between Thee and me.

4. *Thousand branches etc.*—It may refer to the various texts of the Veda which are but the expression of the Praṇava or, as Acyutakṛṣṇānanda suggests, the various Divine forms such as Brahmā, Viṣṇu, and the rest. The utterance of Praṇava is the best means of cleansing oneself of sin.

5. *Take possession etc.*—‘As a piece of iron dipped in mercury is converted into another substance, so do thou transform me into Thyself essentially and in form.’—Sāṅkara.]

LESSON FIVE

भूर्भुवः सुवरिति वा एतास्त्रिस्रो व्याहृतयः । तासांमुह-
स्मैतां चतुर्थीम् । माहाचमस्यः प्रवेदयते । मह इति । तद्
ब्रह्म । स आत्मा । अङ्गान्यन्या देवताः । भूरिति वा अयं
लोकः । भुव इत्यन्तरिक्षम् । सुवरित्यसौ लोकः । मह
इत्यादित्यः । आदित्येन वाव सर्वे लोका महीयन्ते । भूरिति
वा अग्निः । भुव इति वायुः । सुवरित्यादित्यः । मह इति

चन्द्रमाः । चन्द्रमसा वाव सर्वाणि ज्योतीर्गंषि महीयन्ते ।
भूरिति वा ऋचः । भुव इति सामानि । सुवरिति यजूर्गंषि ।
मह इति ब्रह्म । ब्रह्मणा वाव सर्वे वेदा महीयन्ते । भूरिति
वै प्राणः । भुव इत्यपानः । सुवरिति व्यानः । मह इत्यग्नौ ।
अग्नेन वाव सर्वे प्राणा महीयन्ते । ता वा एताश्चतस्रश्चतुर्धा ।
चतस्रश्चतस्रो व्याहृतयः । ता यो वेद । स वेद ब्रह्म । सर्वे-
ऽस्मै देवाः बलिमावहन्ति ॥ इति पञ्चमोऽनुवाकः ॥

भूः Bhūḥ भुवः Bhuvaḥ सुवः Suvaḥ इति thus एताः these
तिस्रः three वै verily व्याहृतयः the Vyāhṛtis (mystical utter-
ances). उ further ह of course तासाम् among them (i.e.
the Vyāhṛtis) एताम् this चतुर्थीम् the fourth महः Mahaḥ इति
thus माहात्म्यस्यः Māhācamasya (the son of Mahācamasa)
प्रवेदयते स has known by divine intuition, proclaimed.
तत् that ब्रह्म Brahman ; सः he आत्मा Ātman ; अन्याः other
देवताः deities अङ्गानि the limbs. भूः इति what is called
Bhūḥ वै verily अयम् this लोकः world. भुवः इति what is
called Bhuvaḥ अन्तरिक्षम् intermediate space between
heaven and the earth ; सुवः इति what is called Suvaḥ
असौ yonder लोकः world (i.e. heaven or sky) ; महः इति what
is called Mahaḥ आदित्यः the sun ; आदित्येन by the sun
चाव indeed सर्वे all लोकाः worlds महीयन्ते are gladdened,
magnified. भूः इति what is called Bhūḥ वै indeed अग्निः
fire ; भुवः इति what is called Bhuvaḥ वायुः air ; सुवइति

what is called *Suvaḥ* आदित्यः the sun ; महः इति what is called *Mahaḥ* चन्द्रमाः the moon ; चन्द्रमसा by the moon वाव verily सर्वाणि all ज्योतींश्च lights महीयन्ते are magnified. भूः इति what is called *Bhūḥ* वै indeed श्रुचः laudatory verses of the Veda ; भुवः इति what is called *Bhuvaḥ* सामानि the chants of *Sāmaveda* ; सुवः इति what is called *Suvaḥ* यजूंश्च the sacrificial formulae ; महः इति what is called *Mahaḥ* ब्रह्म Brahman ; ब्रह्मणा by Brahman वाव verily सर्वे all वेदाः the Vedas महीयन्ते are magnified. भूः इति what is called *Bhūḥ* वै indeed प्राणः inspiration ; भुवः इति what is called *Bhuvaḥ* अपानः expiration ; सुवः इति what is called *Suvaḥ* व्यानः the breath that sustains life when breath is arrested ; महः इति what is called *Mahaḥ* अन्नम् food ; अन्नेन by food वाव verily सर्वे all प्राणाः animate beings महीयन्ते are delighted. ताः those वै verily एताः these चतस्रः four व्याहृतयः Vyāhṛtis चतस्रः four and four चतुर्धा fourfold (भवन्ति become). यः who ताः them वेद meditates upon सः he ब्रह्म Brahman वेद knows. सर्वे all देवाः gods अस्मै to him यक्षिम् tribute, homage आवहन्ति bring.

Bhūḥ, *Bhuvaḥ*, and *Suvaḥ*—these are, verily, the three celebrated mystical utterances. In addition to these there is, of course, a fourth one which *Māhācamasya*¹ proclaimed. That is Brahman ; that is the *Ātman* ; other gods are its limbs. What is called *Bhūḥ* stands for

this world, the fire, the sacred verses called Ṛks, and the air that is breathed in (i.e. Prāṇaḥ). What is denoted as Bhuvāḥ stands for the intermediate space between heaven and the earth, the air, the Sāman chants, and the air that is breathed out (i.e. Apānaḥ). What is noted as Suvāḥ stands for heaven, the sun, the sacrificial formulae called Yajus, and the vital airs that sustain life when breath is arrested (i.e. Vyānaḥ). What is called Mahāḥ is the sun, the moon, Brahman (i.e. Om), and food. Verily, through the sun all the worlds, through the moon all lights, through Brahman all the Vedas, and through food all animate beings, are ² magnified. These indeed are the four Vyāhṛtis comprised in a group of four and becoming fourfold. He who meditates upon them knows Brahman; and to him all ³ gods bring homage.

[NOTES—The Vyāhṛtis are used in connection with various Vedic rituals. They form a theme for internal meditation here. At present there are seven Vyāhṛtis, Bhūr, Bhuvāḥ, Suvāḥ, Mahāḥ, Jana, and Tapaḥ, representing the seven upper worlds. The fourth one was revealed by Māhācamasya through divine intuition. It is derived from a root syllable meaning to become great, or to grow without limit. The term Brahman also is

derived from a root having the same meaning. Here therefore Mahāḥ is equated with Brahman *qua* Ātman for the purpose of the meditation prescribed in this Lesson. In common usage the word Ātman denotes the whole personality as distinguished from the separate members as head, hands, and feet. Here the fourth Vyāhṛti takes the place of the Ātman and the other three Vyāhṛtis that precede take the position of the members of the body. By an originative injunction it is laid down that one who desires the rewards held out at the end of the Lesson should meditate that his Ātman is Mahāḥ, or the Virāṭ-Brahman, of which the Vyāhṛtis representing the deities in the form of fire, sun, moon, food, vital-force, Om, etc. are the limbs. The sixteen divisions of the Vyāhṛtis correspond to the Śodas'a-kala Puruṣa mentioned in other Upaniṣads. It is also suggested that the various worlds are but the limbs of the Virāṭ.

1. *Māhācamasya*—By the mention of the name of the Ṛṣi it is hinted that during the meditation grateful remembrance of the sage who initiated the particular worship must also be deemed part of the act.

2. *Are magnified etc.*—The worlds are magnified by the sun by making it possible for the denizens of the worlds to function in due order. The moon magnifies the stars by its primacy among them. Brahman here stands for Om, and it is said that the whole Veda is esteemed for this essential element; or because Brahman is its subject-matter. By food all creatures are increased and gladdened, because they subsist on food.

All gods etc.—i.e. When the Upāsaka has attained his union with the Virāṭ-Brahman as a result of devout meditation, all the gods pay him homage in that capacity.]

LESSON SIX

स य एषोऽन्तरहृदय आकाशः । तस्मिन्नयं पुरुषो मनो-
मयः । अमृतो हिरण्मयः । अन्तरेण तालुके । य एष स्तन
इवावलम्बते । सैन्द्रयोनिः । यत्रासौ केशान्तो विवर्तते ।
व्यपोह्य शीर्षकपाले । भूरित्यग्नौ प्रतितिष्ठति । भुव इति
वायौ । सुवित्यादित्ये । मह इति ब्रह्मणि । आप्नोति
स्वाराज्यम् । आप्नोति मनसस्पतिम् । वाक्पतिं श्रक्षुष्पतिः ।
श्रोत्रपतिर्विज्ञानपतिः । एतत्ततो भवति । आकाशशरीरं ब्रह्म ।
सत्यात्प्राणारामं मन आनन्दम् । शान्तिसमृद्धममृतम् ।
इति प्राचीनयोग्योपास्व ॥ इति षष्ठोऽनुवाकः ॥

अन्तरहृदये within the heart यः एषः which, this (=well known) आकाशः bright space तस्मिन् in it सः that अयम् this मनोमयः intelligent अमृतः immortal हिरण्मयः golden, effulgent पुरुषः soul (साक्षात्कर्तव्यः should be realized उपासितव्यः च and worshipped). (या which नाडी hollow canal सुषुम्ना नाम called suṣumnā) तालुके the two arteries of the palate अन्तरेण amidst यः एषः well known स्तनः teat, nipple इव like अवलम्बते hangs down (तस्य च अन्तरेण through even that गता passing), यत्र where असौ that केशान्तः root of the hair विवर्तते is made to part (तत्र there) शीर्षकपाले the two sides of the skull व्यपोह्य having

cleft (विनिर्गता च and passes out) सा that इन्द्रयोनिः the gate leading to the Supreme Lord ; (तया through that विनिष्क्रम्य passing out विद्वान् the worshipper) अग्नौ in fire भूः इति uttering (to himself) Bhūḥ, वायौ in air भुवः इति uttering (to himself) Bhuvaḥ, आदित्ये in the sun सुवः इति uttering (to himself) Suvaḥ ब्रह्माणि in Brahman महः इति uttering (to himself) Mahaḥ (च and) प्रतितिष्ठति abides, stays. (ब्रह्मभूतः having become the Virāṭ-Brahman) स्वाराज्यम् self-sovereignty, uncontrolled dominion आप्नोति obtains ; मनसस्पतिम् the lord of the mind आप्नोति reaches. (किं च moreover) वाक्पतिः lord of the power of speech, चक्षुष्पतिः lord of the power of sight, श्रोत्रपतिः lord of the power of hearing, विज्ञानपतिः lord of all understanding, (च and भवति he becomes). ततः after that एतत् this आकाश-शरीरम् having ether as the body सत्यात्म-प्राणारामम् that which has its essence in Truth and its sport in the life-force मन-आनन्दम् which is the felicity of the mind शान्ति-समृद्धम् tranquil and perfect, abundantly endowed with peace अमृतम् immortal and divine ब्रह्म Brahman भवति he becomes. इति in the manner stated above प्राचीनयोग्य O Prācīnayogya, उपास्व you perform worship.

There is within' the heart the bright space known to all ; there, let the worshipper meditate upon and realize the intelligent, imperishable, effulgent Soul. The² hollow canal called suṣumnā lies through the two arteries of the upper palate and the nipple-like growth that

hangs down from amidst the two palatal arteries ; it passes³ out at the crown where the root of the hair is made to part, opening the skull in the centre. That is the gate leading to the Supreme Lord. The worshipper, at the time of his final departure, gains his exit from the body through that passage and abides in fire uttering⁴ to himself the mystic syllable Bhūḥ ; he stays in air, sun, and Brahman uttering to himself Bhuvah, Suvah, and Mahah respectively. Having become the Virāṭ-Brahman he moreover obtains self-sovereignty and reaches the Lord of the powers of sight and hearing, and speech and understanding. And after that he⁵ becomes the immortal and divine Brahman whose body is the ether, whose essence is Truth, whose sport is in the life-force, who⁶ is the felicity of the mind, and who is abundantly endowed with peace. You, O Prācīnayogya, worship in the manner described above.

[NOTES—This Lesson appears to be cryptic. For interpreting it Śaṅkarācārya's commentary has been closely followed, and words are supplied from it to construe the passage directly in an unbroken manner. According to the great commentator this Lesson lays down the accessories of the meditation taught in the preceding

Lesson ; that is, the place where Brahman is to be worshipped as Mahāḥ, the attributes that are to be remembered in the act, the passage by which the Soul unites Itself with the object of its worship (i.e. the Supreme Lord), and the location from where the Soul enjoys the homage paid by the gods.

1. *Within the heart etc.*—The Puruṣa or Soul, being an unextended spiritual entity, is bereft of all special connotation ; yet the part of the body where He can be realized, according to the Upaniṣads, is the heart, probably because it is the most vital and psychically affective part and the part which appears earliest in the embryo.

2. *The hollow canal etc.*—Indrayoniḥ in the text is made out to be the suṣumnā. Sāyaṇā clearly points out that by saying that the suṣumnā lies through the nipple-like growth hanging down from the middle of the hard palate, the Upaniṣad means only that it lies quite close to it. It is just like one pointing the finger to the tip of the branch of a tree to show an invisible star. Swāmi Vivekānanda explains the process involved thus : In the spinal cord lies suṣumnā, a hollow canal, a line of action, running right through it. Where the spinal cord ends in some of the lumbar vertebrae, a fine fibre issues downwards (probably the nipple-like object hanging down) and the canal runs up even within that fibre, only much finer. When by the power of internal meditation the vast mass of energy stored up (i.e. the infinite potentiality of the Puruṣa or Soul) travel along the suṣumnā reacting on each centre supersensuous perception results ; and when it reaches the brain the whole brain reacts and results in the full blaze of illumination, or perception of the Self.

The *suṣumnā* is closed in the case of the ordinary person ; but an adept in meditation can open the path as stated in the Upaniṣad and gain union with the Deity. By the discipline mentioned here the whole body is made rhythmic, breath is regulated, and perfect calmness is brought over the whole personality. (*Vide* Rājayoga, chs. IV & V.)

3. *Passes out etc.*—cf. Chāndogyopaniṣad, III. 14 and VIII. 6 ; Kaṭhupaniṣad, VI. 16 ; Bhagavadgītā, VIII. 13 ; etc.

4. *Uttering etc.*—In the Bhagavadgītā, VIII. 13, similarly, it is declared that he who departs from the body uttering to himself Om attains the highest goal. According to the present seer the dying Upāsaka utters the four Vyāhṛtis and is presently united with Brahman that is characterized as Mahat and that has the other Vyāhṛti as the members. His union with Brahman is here stated as abiding in Fire, Air, Sun, and Mahāḥ. In fact, he gains cosmic consciousness as the cosmic Puruṣa or universal Soul.

5. *He becomes etc.*—He becomes the spirit behind all conscious and unconscious cosmic functions.

6. *Who is the felicity etc.*—Only when the mind ceases from its preoccupation with the sense-objects and turns to Brahman it enjoys true bliss ; for Brahman is the source of the reflected happiness which the mind experiences even in sense contact.

A modern scholar suggests that this difficult passage in the text perhaps testifies to the advanced physiological knowledge of the seer inasmuch as it refers the intellectual centre and sense centres to the brain ; for the Soul gets mastery over these only by moving to the brain from

the heart. He also conjectures that the nipple hanging down may refer to the pituitary body to which the soul in the heart moves along the course of the sympathetic nerves, and through which further to its overlord in the lateral ventricle, around which, in the grey matter, are situated the various special sense-centres.

LESSON SEVEN

पृथिव्यन्तरिक्षं द्यौर्दिशोऽवान्तरदिशाः अग्निर्वायुरादित्यश्चन्द्रमा नक्षत्राणि । आप ओषधयो वनस्पतय आकाश आत्मा । इत्यधिभूतम् । अथाध्यात्मम् । प्राणो व्यानोऽपान उदानः समानः । चक्षुः श्रोत्रं मनो वाक्त्वक् । चर्म मांसं सङ्गं स्नावास्थि मज्जा । एतदधिविधायरषिरवोचत् । पाङ्क्तं वा इदं सर्वम् । पाङ्क्तं नैव पाङ्क्तं स्पृणोतीति ॥ इति सप्तमोऽनुवाकः ॥

अधिभूतम् (भूतानि अधिकृत्य) upon the elements :—पृथिवी earth, अन्तरिक्षम् intermediate space between heaven and the earth, द्यौः heaven, दिशः major points of the compass, अवान्तरदिशाः minor points of the compass, अग्निः fire, वायुः air, आदित्यः sun, चन्द्रमाः moon, नक्षत्राणि stars, आपः water, ओषधयः herbs, वनस्पतयः large trees, आकाशः shining space or ether, आत्मा corporeal personality or body, इति thus (ध्यायेत् one should meditate). अथ after that अध्यात्मम् upon oneself :—प्राणः Prāṇa, व्यानः Vyāna,

अपानः Apāna, **उदानः** Udāna, **समानः** Samāna, **चक्षुः** power of sight, **श्रोत्रम्** power of hearing, **मनः** organ of thinking, **वाक्** organ of speech, **त्वक्** organ of touch, **चर्म** skin, **मांसः** flesh, **क्षावा** muscle, **अस्थि** bone, **मज्जा** marrow (इति thus ध्यायेत् one should reflect). **ऋषिः** the sage एतत् this अधिविधाय having settled, distributed पाङ्क्तम् fivefold वै verily इदम् this सर्वम् universe (lit. all), पाङ्क्तेन by one set of five एव really पाङ्क्तम् (the other) set of five स्पृशोति fulfils, preserves इति thus अवोचत् declared.

One should meditate upon the Elements that compose the universe, namely, the earth, the intermediate space between the earth and heaven, sky, major and minor points of the compass, fire, air, sun, moon, stars, water, herbs, large trees, ether, and one's body. After that one should meditate upon oneself reflecting on Prāṇa, Vyāna, Apāna, Udāna, Samāna, skin, flesh, muscle, bone, marrow, and organs of sight, hearing, thinking, speech, and touch. The seer who revealed this by intuition, having grouped the various objects, declared that the whole universe is based on a fivefold principle, and that one set of five preserves the other set of five.

[NOTE—The group under the Elements (Adhibūta) includes the five great elements that constitute the universe and their conspicuous products, ten in number. On the whole they form three sets of five. Under the

heading Adhyātma come the subtle and the gross bodies. The components of the first are included under two sets of five. The whole Virāṭ body is thus described. The worshipper of this aspect of Brahman attains Hiraṇyagarbha or the World-Soul. The number five has its special significance because of its familiarity in two Vedic connections. Sacrificial worship which was the universal practice of the Vedic religion has five factors ; namely, the sacrificer, his wife, his son, and wealth which includes ingredients, human efforts, and gods. There is also a common Vedic metre called Pañkti having five feet of eight syllables each. The seer opens up a cosmic vision through this principle of five based on facts known to all.

1. *Prāṇa etc.*—Prāṇa is that function of the vital airs which causes breathing in ; Vyāna sustains life when breath is arrested ; Apāna functions while breathing out and evacuating ; Udāna holds the joints and effects the departure of the soul from the body at death ; Samāna circulates in the body and assimilates food.]

LESSON EIGHT

ओमिति ब्रह्म । ओमितीदं सर्वम् । ओमित्येतदनु-
 कृति इ स्म वा अप्योश्नावयेत्याश्नावयन्ति । ओमिति सामानि
 गायन्ति । ओम् शोमिति शुद्धाणि शृङ्गसन्ति । ओमित्य-
 ध्वर्युः प्रतिगुरं प्रतिगृणाति । ओमिति ब्रह्मा प्रसूति ।
 ओमित्यग्निहोत्रमनुजानाति । ओमिति ब्राह्मणः प्रवक्ष्यन्नाह
 ब्रह्मोपाप्रवानीति । ब्रह्मैवोपाप्रोति ॥ इति अष्टमोऽनुवाकः ॥

ॐ Om इति thus ब्रह्म Brahman (उपासीत one should meditate on); ॐ Om इति thus इदम् this (universe) सर्वम् all; ओम् Om इति thus एतत् this ह स्म वै is universally known अपि also अनुकृतिः compliance ओ (=ओम्) O आवय (O Agnidhṛa,) cause (the Devas) to hear (that an oblation is ready to be offered) इति thus आआवयन्ति they (i.e. the priests who officiate at the sacrifice) give to know, cause to listen. ओम् Om इति thus सामानि Sāmāns (Vedic hymns set to tune) गायन्ति (the Udgātṛs i.e. the priests who chant the Sāmaveda) sing. ओम् शोम् Om S'om इति thus शस्त्राणि invocations शंसन्ति (the Hotṛ priests) recite. अध्वर्युः the priest who institutes the sacrifice ओम् Om इति thus प्रतिगरम् word of encouragement, a responsive call to the address of the Hotṛ priest प्रतिगृणाति responds in recitation. ब्रह्मा the supervising priest in a sacrifice who sets right possible mistakes ओम् Om इति thus प्रसौति sets in motion, commands. (यजमानः the sacrificer) ओम् Om इति thus अग्निहोत्रम् oblation to Fire अनुजानाति authorizes, permits. ब्राह्मणः one belonging to the class of people who are the repositories and communicators of sacred knowledge ब्रह्म the Veda or the Supreme Truth उपामवानि let me obtain इति thus प्रवक्ष्यन् proceeding to recite (or explain) ओम् Om इति thus आह says. ब्रह्म sacred lore or Supreme Being उपामोति obtains एव assuredly.

One should contemplate : Om is Brahman ; all this universe, perceived and imagined, is Om. It¹ is universally known that Om is the

term of compliance. The priests officiating at the sacrifice direct the assistant with the words: O Agnīdhra, make it known to the Devas that the oblation is ready to be offered. Starting with Om the Sāman-chanting Udgātṛ priests sing. Uttering Om S'om in the beginning, the Hotṛ priests recite the invocations.² The Adhvaryu addresses his response³ to the Hotṛ with the syllable Om. Brahmā sets⁴ the sacrifice in motion uttering Om. The sacrificer authorizes⁵ the Adhvaryu to offer the oblation to Fire uttering Om. A Brāhmaṇa proceeding to recite⁶ the Veda intending 'Let me obtain the Veda', says Om. Assuredly he attains Brahman.

[NOTES—First it is laid down that one should meditate purely upon Om without thinking of any supervening factor. For Om is the manifesting word of God (Yoga-sūtras, I. 27). In practice one should repeat the syllable Om with the mind fixed on its meaning, i.e. Brahman. 'Symbol', says Swāmi Vivekānanda, 'is the manifestor of the thing signified, and if the thing signified has already an existence, and if by experience, we know that the symbol has expressed that thing many times, then we are sure that there is a real relation between them. The idea of God is connected with hundreds of words and each one stands as a symbol for God. But there must be a generalization among all these words, some substratum, some common ground of all these symbols; and

that which is the common symbol will be the best and really represent them all. Om is such a sound, the basis of all sounds. The first letter 'a' is the root sound, the key, pronounced without touching any part of the tongue or palate; 'm' represents the last sound in the series, being produced by the closed lips; and the 'u' rolls from the very root to the end of the sounding board of the mouth. Thus Om represents the whole phenomena of sound-producing. As such it must be the natural symbol, the matrix, of all the various sounds. It denotes the whole range and possibility of all the words that can be made.' Thus all this universe, made of name and form, is comprehended by Om through the words in all the languages denoting the objects of the universe. In this manner Om pervades all words and things. (*Vide* also note 1 on p. 33.)

1. *It is universally known etc.*—The Bhagavadgītā, XVII. 24 says that with the utterance of the word Om sacrifices, gifts, and penance enjoined by the scriptural rule are always begun. There are scriptural words to the effect that all undertakings which start with Om become fruitful. Eight examples are cited here from Vedic rituals showing how Om is employed in various ways.

2. *Invocations.*—The original word S'ashtra is specially applied to the verses recited by the Hotṛ and his assistant as an accompaniment to the Grahās at the Soma libation. They are recited either audibly or inaudibly. As opposed to the S'ashtra there is the Stoma which is sung.

3. *Response etc.*—Pratigara denotes the responsive call of the Adhvaryu to the address of the Hotṛ while singing. It is an encouragement given to the latter when he has sung part of a hymn, and it will be taken as a sign to proceed.

4. *Sets the sacrifice etc.*—Urges the Ṛtvik, i.e. the performing-priest, to begin action. E.g. 'Om prokṣa'—Now, you sprinkle.

5. *Authorizes etc.*—While performing the fire sacrifice called Agnihotra, the Adhvaryu has to take a portion of the milk from the milk-vessel and pour into the Agnihotrahavanī. He asks the Sacrificer, 'Shall I take out the oblation?' The latter permits by uttering Om.

6. Two roots, Vac and Vah, with the prefix 'pra' give the future participle Pravakṣyan. As the former means 'to recite' and the latter 'to convey' the passage would bear two interpretations: (1) A Brāhmaṇa, when he is about to recite the Veda, says Om. (2) A knower of Brahman about to take his pupil to Brahman imparts Om (as a means). And, truly, with the help of it he attains Brahman.]

LESSON NINE

ऋतं च स्वाध्यायप्रवचने च । सत्यं च स्वाध्यायप्रवचने
च । तपश्च स्वाध्यायप्रवचने च । दमश्च स्वाध्यायप्रवचने च ।
श्रमश्च स्वाध्यायप्रवचने च । अग्नयश्च स्वाध्यायप्रवचने च ।
अग्निहोत्रं च स्वाध्यायप्रवचने । च अतिथयश्च स्वाध्याय-
प्रवचने च । मानुषं च स्वाध्यायप्रवचने च । प्रजा च स्वा-
ध्यायप्रवचने च । प्रजनश्च स्वाध्यायप्रवचने च । प्रजातिश्च
स्वाध्यायप्रवचने च । सत्यमिति सत्यवचा राशीतरः । तप

इति तपोनित्यः पौरुशिष्टिः । स्वाध्यायप्रवचने एवेति नाकौ
मौद्गल्यः । तद्धि तर्पस्तद्धि तपः ॥ इति नवमोऽनुवाकः ॥

अतम् what is right and proper as fixed by the scriptural rules and one's own reflection. स्वाध्यायप्रवचने (स्वाध्यायश्च प्रवचनम् च) learning of the Veda or reciting it to oneself and imparting of it to others सत्यम् truthfulness, sincerity in action तपः penance, religious observances that involve self-denial दमः self-restraint शमः absence of passion, tranquillity अग्नयः consecrated Fires (that are to be tended) अग्निहोत्रम् the offering of the oblations in the Fire every day morning and evening अतिथयः guests मानुषम् what is favourable to human welfare प्रजा offspring, family प्रजनः procreation at the ordained period of time प्रजातिः birth of grandson or marriage of the son च and (repeated 24 times) (अनुष्ठेयानि should be fulfilled). सत्यम् truthfulness (एव alone अनुष्ठेयम् should be practised) इति so सत्यवचाः one who speaks the truth always राधीतरः offspring of Rathītara (मन्यते opines). तपः (एव अनुष्ठेयम्) इति तपोनित्यः he who is constantly engaged in penance पौरुशिष्टिः the teacher Paurus'isṭi (मन्यते). स्वाध्याय-प्रवचने एव (अनुष्ठातव्ये are to be practised) इति thus नाकः Nāka मौद्गल्यः son of Mudgala (मन्यते). तत् that हि assuredly तपः penance (clause repeated). [स्वाध्याय-प्रवचने—the expression is repeated 12 times to emphasize that teaching and learning of the Veda should never be missed even while engaged in the acquisition of the virtues and the discharge of the duties enjoined above.]

The practice of what is right and proper as fixed by the scriptural rules and one's own reflection ; learning and imparting of the Vedas ; truthfulness ; religious observances that involve self-denial ; self-restraint ; tranquillity ; tending the consecrated Fires ; offering oblations into the Fire daily, morning and evening ; hospitality ; accomplishing what is favourable to human welfare ; bringing up a family ; procreation at the ordained period of time ; getting the son married ;—(all these conditions should be fulfilled before one gets the power of introspection and desire for liberation). The sage Rāthītara, who never swerved from truth, held that truthfulness alone would suffice ; Paurus'iṣṭi who was constant in penance thought that devout austerity alone was enough ; Nāka of the lineage of Mudgala stressed the study and imparting of the Vedas. —That¹ assuredly is Tapas ; indeed, that is Tapas.

[NOTES—If meditation and knowledge alone would give liberation, one may be inclined to question the use of everything else taught by the scriptures. The text here emphasizes that they too have their purpose to serve in leading man to his divine goal.

1. *That assuredly is Tapas.*—It is repeated to inspire special regard. The highest good depends on the study

of the Vedas. The Taittirīyāranyaka, II. 12. commands to recite the Veda without fail, standing or walking, or sitting or lying down, so that one may be pure. Even the Sannyāsins who are above the injunctions of the ritualistic part of the Veda are to study repeatedly the useful portions of it. The Study of the Veda cannot be properly undertaken without truthfulness and austerity. Hence the study of the Veda and its imparting alone are emphasized as the highest need; the other virtues naturally go along with them.]

LESSON TEN

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव । ऊर्ध्वपवित्रो
वाजिनीव स्वमृतमस्मि । द्रविण्गुं सर्वर्चसम् । सुमेधा अमृतो-
क्षितः । इति त्रिशङ्कोर्वेदानुवचनम् ॥ इति दशमोऽनुवाकः ॥

अहम् I वृक्षस्य of the Tree रेरिवा (< रेरिवन्) stimulator, mover; मम mine कीर्तिः glory, knowledge गिरेः of the mountain पृष्ठम् top, upper surface इव like (उच्छिष्टा high). (अहम् I) ऊर्ध्वपवित्रः (ऊर्ध्वम् + पवित्रः) raised to the most Holy, वाजिनि in the Sun इव just as सु-अमृतम् the excellent immortal Being, सर्वर्चसम् endowed with lustre द्रविणम् power, wealth, सुमेधाः of true understanding, अमृतोक्षितः (अमृतः + अक्षितः or अमृत + उक्षितः) imperishable and unchanging or moistened with the ambrosia of immortality (च and) अस्मि I am. इति thus त्रिशङ्कोः (of the sage) Trishanku (who realized Brahman) वेदानुवचनम् recitation of the holy scripture.

I am the stimulator of the Tree¹ of the Universe ; my² fame is high like a mountaintop ; elevated to the most Holy, I am the excellent³, immortal Being as He is in the Sun. I am the power⁴, the wealth, refulgent with divine intuition ; I have attained true knowledge ; imperishable and immutable I have become. This is the Sacred Recitation of Trisāṅku.

[NOTES—It has been emphatically declared in the preceding Lesson that the solemn recitation of the Veda should not be missed by anyone seeking after welfare and liberation. But it will not be feasible for all to repeat and study the whole or even a considerable portion of the Veda daily. Therefore this 'post-illuminational monologue' is provided by the sage Trisāṅku as a suitable substitute for the Veda, to be of use to those who aspire to his own realization.

1. A gigantic tree developing from the potentialities hidden in a small seed, rising high up in the vast sky, and at times standing still and firm in the calm air, and at times trembling and shaking in the wind, has always impressed the minds of men, evoking sublime reflections ; and the sages have taken it as a profound symbol of God as manifest in the cosmos or extending beyond it. Vedic, Buddhistic, Gnostic, Hermetic, Christian, Islamic, and other traditions have reference to this universal symbol, both in the erect and in the inverted positions. Brahma-vṛkṣa, Bodhi-druma, Tree of Life, and the like, are familiar terms in the respective cultures to which these belong. In the Vedic tradition the tree stands either for

the Whole Reality or Its Cosmic manifestation. As the Reality, the erect Brahmanvṛkṣa consists of a continuous stem with two parts, the one extending as the axis of the cosmos which maintains its existence, and the other branching above the universe. The S'vetāś'vataraopaniṣad, III. 9. states that the Great Being stands like an immovable Tree, without a second, in His own glory. The Maitrāyaṇyupaniṣad, VI. 4. speaks of the one Aśvattha identified with Om. Ṛgveda, X. 31. 7. and 81. 4. ask क उ स वृक्षः आस यतो आवापृथिवी निष्ठतक्ष ?—what is that Tree out of which heaven and earth were fashioned ? and the Taittirīyabrāhmaṇa, II. 8. 9. 6. makes it clear that Brahman is that tree. The Supalās'avṛkṣa mentioned in Ṛgveda, X. 135. 1. is identified with Brahman in the Śatapatabrāhmaṇa, I. 3. 3. 9., VI. 6. 3. 7., and VII. 1. 1. 5. Again in the Ṛgveda, I. 164. 20. (which verse reappears as Muṇḍakopaniṣad, III. 1.) and in I. 164. 22. reference is made to the self-same Tree to which the contrasted aspects of the Supreme Being as Jīva and Brahman are differently related. The Mahābhārata, Aś'vamedhaparva, XXV. 20-22 and XV. 12-15, has a full description of the Brahmanvṛkṣa. The Viṣṇusahasranāma finally counts Vṛkṣa, Aśvattha, Ny-grodha, and Udumbara as names of the supreme Deity. In the second conception, viz. Samsāravṛkṣa, the Tree is inverted and it has its roots up in the Unmanifested, branching out in the manifested cosmos. The Kathopaniṣad, VI. 1. conceives it, S'vetāś'vatara., VI. 6. notices it, and the Bhagavadgītā XV. 1-3 describes it in detail. Śrī Saṅkara also very eloquently comments on the Samsāravṛkṣa in both the contexts. In fact, Brahman being the apparitional cause of the

Universe, the Tree is after all the same, and he who has realized Brahman in Essence, like the sage Tris'anku, through the knowledge of identity, is conscious that he is the mover of the World-Tree as the immanent Ātman, Who is the cause of its progression and dissolution.

2. *My fame etc.*—The exalted spiritual state which he has attained is known even to the gods who pay homage to him.

3. *Excellent, immortal etc.*—Refers to the Deity in the Sun, Cf. Chāndogya, III. 19. etc.

4. Draviṇa means both wealth and power; just as wealth alleviates worldly suffering, so the power of Brahmajñāna dispels all sorrow.]

LESSON ELEVEN

वेदमनूत्याचार्योऽन्तेवासिनमनुज्ञास्ति । सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेदसीः । सत्यान्न प्रमदितुव्यम् । धर्मान्न प्रमदितुव्यम् । कुशलान्न प्रमदितुव्यम् । भूत्यै न प्रमदितुव्यम् । स्वाध्यायप्रवचनाभ्यां न प्रमदितुव्यम् । देवपितृकार्याभ्यां न प्रमदितुव्यम् । मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव । यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि । नो इतराणि । यान्यस्माकं सुचरितानि । तानि त्वयोपास्यानि । नो इतराणि । ये के चास्मच्छ्रेयार्गसो ब्राह्मणाः । तेषां त्वयासनेन प्रशसि-

तुव्यम् । श्रद्धया देयम् । अश्रद्धयाऽदेयम् । श्रिया देयम् ।
 द्विया देयम् । भिया देयम् । संविदा देयम् । अथ यदि ते
 कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् । ये तत्र
 ब्राह्मणाः सम्मरुशिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः
 स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेयाः । अथाभ्या-
 ख्यातेषु । ये तत्र ब्राह्मणाः सम्मरुशिनः । युक्ता आयुक्ताः ।
 अलूक्षा धर्मकामाः स्युः । यथा ते तेषु वर्तेरन् । तथा तेषु
 वर्तेयाः । एष आदेशः । एष उपदेशः एषा वेदोपनिषत् ।
 एतदनुशासनम् । एवमुपासितुव्यम् । एवमु चैतदुपास्यम् ॥
 इति एकादशोऽनुवाकः ॥

वेदम् Veda अनूच्य having instructed in आचार्यः pre-
 ceptor अन्तेवासिनम् the disciple अनुशास्ति advises,
 admonishes:—सत्यम् truth वद (you) speak ; धर्मम् duty,
 law, prescribed conduct चर (you) follow, be occupied
 with ; स्वाध्यायात् from the solemn recitation of the
 scriptures मा not प्रमदः (you) be heedless about. आचार्याय
 for the teacher प्रियम् liked, agreeable धनम् gift, prize
 आहुत्य having offered प्रजा-तन्तुम् line of descendants मा
 not व्यवच्छेत्सीः (you) cut off ; सत्यात् from truth न not
 प्रमदितव्यम् be inattentive ; धर्मात् from duty न not प्रमदि-
 तव्यम् be heedless ; कुशलात् from what is proper and
 good न not प्रमदितव्यम् be careless ; भूत्यै for well-
 being, auspicious rites न not प्रमदितव्यम् be negligent ;

स्वाध्याय-प्रवचनाभ्याम् from the study and the teaching of the Vedas न not प्रमदितव्यम् be indifferent ; देव-पितृकार्याभ्याम् what is to be offered to Gods and ancestors or *manes* न not प्रमदितव्यम् be mindless. मातृ-देवः he to whom mother is a god भव (you) be ; पितृ-देवः he to whom father is a god भव (you) be ; आचार्य-देवः he to whom the spiritual guide is a god भव (you) be ; अतिथि-देवः he to whom the guest is a god भव (you) be. यानि which कर्माणि acts, deeds अनवधानि irreproachable तानि those सेवितव्यानि must be performed, नो (न+उ) and not इतराणि which are different ; यानि which अस्माकम् pertaining to us सुचरितानि virtuous actions तानि those त्वया by you उपास्यानि be intent upon, नो and not इतराणि which are different. ये के whosoever च and अस्मत् than we श्रेयांसः more distinguished, superior तेषाम् of them आसने in session त्वया by you न not प्रशंसितव्यम् must not be breathed [Or त्वया by you तेषाम् for them असनेन by a seat प्रशंसितव्यम् recreation should be procured].

Having¹ instructed in the Veda the preceptor² advises the disciple : Speak the truth ; follow the prescribed³ conduct ; be⁴ not heedless about the solemn recitation of scriptures ; (at the time of your departure from your preceptor) offer to him the gift liked by him, and take care that the line⁵ of your race is not broken. Do⁶ not fail to pay attention to

truth ; never fail to pay heed to the performance of duty ; do not be careless about what⁷ is proper and good ; be not negligent of well-being ; never⁸ be indifferent to the study and imparting of the Veda ; be mindful of what is to be offered⁹ to Gods and *manes*. Let¹⁰ your mother be a god to you ; let your father be treated like a god ; let your preceptor receive divine honour ; let your guests receive from you hospitality like a god. Those¹¹ acts that are irreproachable alone are to be performed, and not those that are their contrary. You must be intent on the virtuous actions that proceed from us and never on the contrary. You¹² must not even breathe a word when those who are more distinguished than us are in session for religious enquiry. (Or you must procure recreation for our superiors by offering a seat and other necessities.)

[NOTES—In order to usher Brahmajñāna, or the full and unmediated knowledge of the Spiritual Reality, which is the ultimate teaching of the Upaniṣads, the whole personality of man must be regenerated through appropriate discipline undergone in one or more lives. Good work and noble conduct must precede before illumination is attained ; even before a suitable birth is taken. Those whose conduct has been good, says the Chāndogyaopaniṣad, V. 7. will quickly attain some good birth ;

but those whose life has been evil will quickly attain an evil birth. Good conduct is therefore the *sine qua non* of spiritual life at all stages. He whose mind is not purified is not capable of acquiring Ātmajñāna, says Yājñavalkya (III. 141), just as a mirror smeared over with dirt cannot reflect an image. The Brahmasūtras, III. 1. 10. makes it explicit that the performance of Vedic rites, whether undertaken with the motive of reaping future rewards, or done as a course of spiritual duty with no desire for the rewards, will be cripple to produce the desired effect, if the agent of the act is not moral and pure. In this Lesson therefore the ideals of character are formulated in a gentle and humane tone for the edification of the daily conduct of a Brahmacārin.

1. *Having instructed etc.*—Some commentators consider this Lesson as a parting advice given to out-going students by the teacher; and likens it to a brief convocation address. This seems to be unwarranted from the circumstances. Anuvacana or recitation is only for the purpose of memorizing the Vedas. The injunction to study the Vedas includes also the inquiry into and the understanding of the text so that the disciple may put into practice what he has learnt, on entering the next stage of life. Śrī S'aṅkara therefore interprets 'anusāsti' in the text as (anu) after having caused the pupil to learn merely the text, the teacher teaches (s'āsti) the meaning. The disciple is not to depart from the teacher's house until the meaning also is grasped thoroughly with his help. So these admonitions are to be taken as a practical advice given after the learning of the text of the Veda by rote and before starting the enquiry into the meaning. On the completion of that the pupil may leave the teacher.

2. *Preceptor*—Ācārya, literally, he who knows and teaches Ācāra or established rules of conduct (Manu, II. 140; 171.) He invests the student with sacrificial thread and instructs him in the Vedas, in the law of sacrifice, and in the mysteries of religion.

3. *Prescribed conduct*—The term Dharma here stands for duty in general, i.e., to oneself, to others, and to God.

4. *Be not heedless etc.*—At a time when books were unknown laying up in memory what has been learnt was very necessary for education. Forgetting of what one has learnt before is therefore condemned as slaying a Brāhmaṇa—ब्रह्महत्यासमं ह्येयं अधीतस्य विनाशनम्, Yājñavalkya, III. 228. The necessity of learning is repeatedly stressed; for knowledge in youth is wisdom in age. The great philosopher Confucius said: Love of kindness, without a love to learn, finds itself obscured by foolishness; love of knowledge, without a love to learn, finds itself obscured by loose speculation; love of honesty, without a love to learn, finds itself obscured by harmful candour; love of straightforwardness without a love to learn, finds itself obscured by misdirected judgment; love of daring, without a love to learn, finds itself obscured by insubordination; and love for strength of character, without a love to learn, finds itself obscured by intractability. Cf. also the emphasis on learning in Lesson IX. The Ṛṣis always held that learning is the eye of the mind. They never allowed to glide away from recollection what has been once studied.

5. *Line of your race etc.*—It may refer to Vidyā-varṇaś'a (succession of disciples) also, if the disciple chooses to be a Naiṣṭhika-brahmacārin.

6. *Do not fail etc.*—Truthfulness is insisted a second time to rule out utterance of falsehood even in forgetfulness. 'Truth is God's daughter.' Śrī Rāmakṛṣṇa said that truthfulness is the penance for this Kali Age. 'He who speaks falsehood withers up to the root,' says the Pras'nopaniṣad, VI. 1. (समूले वा एष परिशुष्यति योऽनृतममि-वदिष्यति). Cf. also *ib.* I. 16., Muṇḍaka, III. 1. 5 & 6, Kena, IV. 8, and Bṛhadāraṇyaka, 1. 4. 14. where truth is identified with Dharma.

7. *What is proper etc.*—i. e., Acts tending to self-preservation. Self-preservation and welfare must be secured by religious and secular means.

8. *Never be indifferent etc.*—The repetition is to warn against the omission of teaching others and performing one's Brahmayaજ્ઞા.

9. *Offered etc.*—worship and adoration of Gods and offering of Śrāddha or post-funeral rites to *manes*.

10. *Let your mother etc.*—'To love our parents is the first law of nature'; and it is insisted in all codes of morality. 'He that honoureth his father shall have a long life', says the Bible. 'Are not filial devotion and respect for elders' asks Confucius 'the very foundation of an unselfish life?' 'Let a son be devoted to the service of the parents as long as they live; if they are satisfied with his virtue, he gets the reward of all religious deeds; there is no god equal to the mother, no guide on a par with the father; there is no complete exoneration from a man's obligations to them; let him do for them daily what is agreeable; and let him not engage himself in any religious rite without their permission, the *sole* exception being what would lead to liberation.' Uśanḥsaṁhitā, I. 33—37. The mention of

mother first shows that she is entitled to greater honour than the rest. Cf. also *Sayings of Sri Ramakrishna*, p. 146. 5th edn.

11. *Those acts etc.*—The Yogavāsishṭha lays down that what is not consistent with reason should not be accepted even if Brahmā were to tell it. No human being is absolutely and perpetually blemishless. Love or admiration of one's exemplar should not prompt one to copy his imperfections. The transgressions of great men are like the eclipse of the sun and the moon ; we look up to them only when the eclipse has passed. One should remember Paras'urāma's obedience to his father, and not his slaying of the mother ; Śunaḥśepa's gratitude to Viśvāmitra, and not his desertion of his parents ; Yājñavalkya's obtaining of the Yajurveda through austerity, and not his offending the co-disciples.

12. *You must not even breathe a word etc.*—Politeness is the art of rendering to every one, without effort, that which is socially his due. A youth ought not to interpose when the elders who are full of wisdom and experience assemble to enquire into and deliberate on weighty matters. He should wait upon them with obedience and eagerness to learn. The alternative meaning is that he should render them service and hospitality.

अद्भुता gladly and willingly देयम् (gifts) must be given ;
अअद्भुता unwillingly अदेयम् (gifts) must not be made ;
श्रिया according to fortune देयम् (gifts) must be granted ;
ह्रिया with modesty देयम् (gifts) must be bestowed ;
भिया with fear देयम् (gifts) must be offered ; संविदा with agree-
ment in opinion देयम् (gifts) must be given.

Gifts¹ must be made gladly² and willingly ; never give an unwilling gift. Let gifts be made according to one's fortune, with modesty³ and fear. Let there be also agreement⁴ in opinion (or friendly feeling) when the gifts are offered.

NOTES.—1. *Gifts*.—The Mahābhārata says : देयमार्तस्य शयनं स्थितश्चान्तस्य चासनम् । तृषितस्य च पानीयं क्षुधितस्य च भोजनम् ॥ चक्षुर्दद्यात् मनो दद्यात् वाचं दद्यात् सुभाषितम् । उत्थाय चासनं दद्याद् एष धर्मः सनातनः ॥—To the sick a bed must be given, to one weary of standing a seat, to the thirsty some drink, to the hungry food, and to the blind sight ; one must give understanding ; one must give good counsel ; standing up one must offer a seat—this is the eternal rule.

2. *Gladly etc.*—In respect to the context the term *s'raddhā* has been rendered as above. *S'raddhā* means faith, earnest belief, trust, loyalty, confidence, reverence, composure of mind, and religious zeal. One has *s'raddhā* when one has a firm and active faith in the words of a competent spiritual guide and the revealed scriptures, and is ardent, earnest, and of set purpose. There is no room for frivolity, vacillation, scepticism, arrogance, pretence, and self-depreciation in a man possessing *s'raddhā*. Devotion, adoration, oblation, sacrifice, and prayer become full and blemishless if only they are performed with *s'raddhā*. श्रद्धयैव च दातव्यमश्रद्धाभाजनेष्वपि—Let him give with *s'raddhā* even to those who do not merit it—says Sures'vara in the Vārtika. Cf. also Bhagavadgītā, XVII. 20-22 & 28. According to Mahā-nārāyaṇopaniṣad, 63, *s'raddhā* is acquired by penance.

Bhāgavata, IV. 1. 49. conceives S'raddhā as the wife of Dharma significantly because both are inseparable. The R̥gveda has a full hymn on s'raddhā, X. 151. According to Yāska's derivation s'raddhā sums up the God-receptive attitude of man. श्रुतिमात्ररसाः सूक्ष्माः प्रधानपुरुषेश्वराः ; श्रद्धामात्रेण युज्यन्ते न करेण न चक्षुषा ॥ कायक्लेशैर्न बहुभिः तथैवार्थस्य राशिभिः ; धर्मः सम्प्राप्यते सूक्ष्मः श्रद्धाहीनैः सुरैरपि ॥ Agnipurāṇa. Cf. Chānd. Up. I. 1. 10 & IV. 1. 1 also.

3. *Modesty and fear*—Even if the gift is rich the bestower, in true humility, should feel as if it were only a very small thing in comparison with greater gifts. The soul is softened and sweetened by such charity which is the day-spring of virtue. On the other hand, an arrogant gift grates on the soul of the recipient. A civil denial, says the proverb, is better than a rude grant. अवज्ञया न दातव्यं, कस्यचिद्दिल्यापि वा । अवज्ञया कृतं हन्यात् दातारं नात्र संशयः ॥—Do not deliver a gift with disesteem, nor playfully, for mere appearance ; that will certainly injure the giver—Vālmikīrāmāyaṇa. The fear of injury done to oneself through some blemish in the gift, or its grant, should be present in the mind of the giver to make the gift perfect. 'Wise fear begets care.'

3. *Agreement etc.*—'Saṁvid' is explained by S'ri S'aṅkara as friendliness ; the word literally means harmony or agreement in opinion. Hence it will give this significant meaning : A person should not give a gift to another if he disagrees with the recipient about the purpose for which he seeks the gift. Duryodhana should not have extended his royal hospitality to Śrīkṛṣṇa which he denied because they did not agree in the purpose of their meeting.

अथ now ते for you कर्म-विचिकित्सा (कर्मसु विचिकित्सा) uncertainty regarding acts वृत्त-विचिकित्सा (वृत्ते विचिकित्सा) doubt regarding conduct वा or स्यात् should arise, तत्र there (in that place and at that time) ये whoever सम्मर्शिनः those who are able to judge impartially, cautious युक्ताः experienced आयुक्ताः independent अल्पाः (= अरुहाः) not harsh धर्मकामाः lovers of the Law ब्राह्मणाः Brāhmaṇas स्युः be present, ते they तत्र there, in respect of those acts or the conduct which have given occasion to doubt यथा in which manner वर्तेरन् would proceed, तथा analogously वर्तेथाः (you) should rule yourself, act.

Now, should there arise any uncertainty regarding your acts, or doubt in respect of your conduct in life, you would rule yourself, exactly in the same manner as the Brāhmaṇas, who¹ are able to judge impartially, who are experienced, independent, gentle, and intent on the Law, and who happen to be present there, would act in regard to such matters.

[NOTES—1. *Who are etc.*—Briefly, approved authorities. The Upaniṣadic seers hardly discuss ethical theories, because ethics is not an end in itself in their view. The perfection they sought and realized lay beyond ethics, though through it. They held that individuality is only provisional and egoistic agency should be annihilated. The objective worth of an action therefore

is not an absolute standard for judging ethical values ; they interpret all actions subjectively, that is, in terms of the self-denial and sacrifice which is involved in them. But attempts to fix the moral standard and the grounds of morality having reference only to individual preference or satisfaction, or one's own unguided reasoning and ephemeral ideals have only failed. The conflicts and confusions of the present-day humanity owe much to the discard of tradition. Knowing well the relative but full value of moral standards and their fluctuating nature, the ancient seers have emphasized heteronomy in ethics. ' A good example is the best sermon ' seems to have been their maxim. Adults are to mould their character on the pattern of those who are better than themselves, especially when their own understanding will prove inadequate. Intellectual and ethical virtues are absorbed through imitating one's superiors, inspired by a genuine admiration for their virtues. In fact moral character has its basis in a multitude of specific habits formed in the light of the experience of those who are better than oneself. This point is emphasized by the text and is worth reflecting deeply.]

अथ now अभ्याख्यातेषु in (respect of) those who are falsely accused :—ये whoever सम्मर्शिनः able to judge impartially युक्ताः experienced आयुक्ताः independent अलूषाः gentle धर्म-कामाः intent on Law ब्राह्मणाः Brāhmaṇas स्युः be present, ते they तत्र there तेषु in (regard to) them यथा which manner वर्तेरन् would act तथा similarly वर्तेयाः you should act. एषः this (is) आदेशः command

(of the Veda); एवः this (is) उपदेशः advice, admonition; एषा this (is) वेदोपनिषद् the secret instruction of the Upaniṣads. एतत् this (is) अनुशासनम् commandment. एवम् in this wise उपासितव्यम् one should rule oneself in life. एवम् thus इ verily च and (after having understood) एतत् this उपासितव्यम् one should be intent upon (until the attainment of Self-realization).

And now with regard to those who are falsely¹ accused for some crime: Conduct yourself on the model of those cautious, experienced, independent, gentle Brāhmaṇas who are interested in the Law, and who happen to be present there. This is the command, this is the advice, this is the secret instruction of the Vedas; this is the commandment. One must rule oneself in life in the manner stated. Verily, after having understood, one must act continuously in the way taught above till the last; and never otherwise.

[NOTES—1. *Falsely accused*—One must not be quick to judge a person hearing others accusing him wrongly or calumniating him. One should observe what respectable elders do in regard to such persons and behave similarly. Yājñavalkya (III. 263) says that by falsely accusing another a person sins as a liar, and, in addition, takes on himself the sins of the victim.]

LESSON TWELVE

शं नो मित्रः शं वरुणः । शं नो भवत्वयमा । शं न
 इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्रमः । नमो ब्रह्मणे ।
 नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मा-
 वादिषम् । ऋतमवादिषम् । सत्यमवादिषम् । तन्मामावीत् ।
 तद्वक्तारमावीत् । आवीन्माम् । आवीद्वक्तारम् । ॐ शान्तिः
 शान्तिः शान्तिः ॥ इति द्वादशोऽनुवाकः ॥

अवादिषम् I have declared ; आवीत् has protected
 (See Lesson One for the word for word meaning of
 the rest.)

May Mitra, Varuṇa, Aryaman, Indra, Bṛhas-
 pati, and all-pervading Viṣṇu grant us welfare
 and bliss. I bow down to Brahman in loving
 reverence. O Vāyu, I bow down to thee in
 adoration. Thou verily art Brahman percepti-
 ble. I have declared : Thou art the right ;
 thou art the true and the good. That Uni-
 versal Being entitled Vāyu has protected me.
 It has protected my teacher ; me It has pro-
 tected ; my teacher It has protected. Om
 Peace, Peace, Peace.

[NOTES—The Deities mentioned in this Lesson were invoked at the outset to ward off all the obstacles on the path of the seeker after Brahman. The various acts of meditation were then prescribed to purify the mind of the student of Divine Wisdom. It is assumed that they have brought about the necessary result. It now remains for the student to offer grateful thanks to the Gods who have helped in preparing the way; otherwise the sin of ingratitude may still prevent the aspirant from reaching the goal. This is the purpose of this Uttara-śānti or post-peace-chant. See also notes on Lesson One.]

CHAPTER TWO : BRAHMANANDA-VALLI

LESSON ONE

हरिः ॐ । शं नो मित्रः शं वरुणः । शं नो भवत्वयमा ।
शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्रमः ॥ नमो
ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव
प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि ।
तन्मार्गमवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् ॥
सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु । मा विद्विषावहै । ॐ शान्तिः शान्तिः
शान्तिः ॥ इति प्रथमोऽनुवाकः ॥

नौ us both सह together अवतु may (He) protect ; नौ
us both सह together भुनक्तु may (He) nourish ; (आवाम्
we two) सह conjointly वीर्यम् with energy करवावहै may
work. नौ of we two अधीतम् study तेजस्वि vigorous and
effective अस्तु let be ; मा not विद्विषावहै may we two dis-
pute (lit. hate).

May¹ He (Brahman) protect us both together ; may He nourish us both together ; may we work conjointly with great energy ; may our study be vigorous and effective ; may we not dispute (or hate any). Let there be peace, and peace, and peace.

[NOTES.—For the word-meaning and translation of the first portion see p. 17. This śānti is intended to remove the obstacles on the path of Self-realization as such.

1. *May He etc.*—The Brahman Who is the subject-matter of this chapter. Great energy of intellect is required to understand the subtle truths taught in the Upaniṣads. The teacher and the taught must be free from hatred towards any creature. No ill-feeling should spring up between them due either to defects in the imparting or receiving of instruction or by entering into futile disputes. Perfect mutual amity alone ensures efficient teaching and thorough understanding. Teachers will impart to the beloved disciple even the deepest mystery, says the Bhāgavata, I. 1. 8.—ब्रूयुः क्षिप्रस्य शिष्यस्य गुरवो गुह्यमप्युत ॥

ॐ ब्रह्मविदाप्नोति परम् । तद्देवाभ्युक्ता । सत्यं ज्ञान-
मनुन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान् त्सह । ब्रह्मणा विपश्चितेति ।
तस्माद्वा एतस्मादात्मन आकाशः सम्भृतः । आकाशाद्वायुः ।

वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओष-
धयः । ओषधीभ्योऽन्नम् । अन्नात्पुरुषः । स वा एष पुरुषो-
ऽन्नरसमयः । तस्येदमेव शिरः । अयं दक्षिणः पक्षः । अय-
मुत्तरः पक्षः । अयमात्मा । इदं पुच्छं प्रतिष्ठा । तदप्येष
श्लोको भवति ॥ इति प्रथमोऽनुवाकः ॥

ॐ Om ब्रह्मवित् he who realizes Brahman परम् the Supreme आप्नोति attains. तत् एषा that very fact (lit. that, this) अभ्युक्ता it has been declared with reference to :— ब्रह्म the absolute Divine Reality सत्यम् Existence ज्ञानम् Intelligence अनन्तम् Infinitude. यः who गुहायाम् in the intellect (lit. cave, a hiding place) परमे in the supreme व्योमन् heaven निहितम् treasured, laid (ब्रह्म Brahman) वेद realizes, सः he विपश्चिता as the wise, omniscient ब्रह्मणा as Brahman सह together सर्वान् all कामान् desires समरनुते completely fulfils—इति thus.

He¹ who realizes Brahman attains the Supreme. With reference to that very fact it has been declared : 'Brahman is Existence², Intelligence, Infinitude ; he³ who realizes Him treasured in the cave, in the highest ether, fulfils⁴ all wants together, as Brahman the omniscient.'

[NOTES—1. *He who realizes*—The (a) application and (b) purpose of Brahnavidyā is laid down in this

maxim. (a) The reality which we experience through the senses and the mind is a display of multiplicity and variety ; and therefore it rationally demands as its background a unity which includes all, which is complete in itself, is determined by itself, and is capable of being explained entirely from itself. This metaphysical or spiritual Reality, which is the substance of the experiential reality, is called Brahman. Brahman appears Itself as the phenomena, becomes the Self of man, and yet transcends all phenomena. The Self in man explains the continuity of his life-history and makes him an agent capable of knowing and enjoying. There is an eternal ground of the multitude of separate Selves, which supplies the rationale of the agreement in the perceptions of the various Selves and the similarity in the process of individual reasoning. Not subjected to local and temporal conditions, this background cannot but be infinite and undivided. It is not contained by the space. It is the secret power of all consciousness veiled by the mysterious fabric of personality woven by Karma—the outcome of desire and Ignorance—in the loom of time. Having therefore the same characteristics (unity, infinitude and transcendence of the empirical or the phenomenal) the Reality which forms the background of the external phenomena and that which is the substratum of the various Selves are identical. The universal Self and individual Self are essentially the same. He who has realized this identity is called a Brahman or Ātma-jñā. This is the application of this text as well as of all Vedānta. (b) The purpose of it is to reveal the path of liberation from the woes and limitations of repeated birth ; in short, from the turbulence of passion,

the bitterness of grief and disappointment. The individual Self is thrown into the interminable round of transmigration by Ignorance veiling its true nature. Ignorance begets desire, and desire generates activity directed towards ephemeral ends, which in the course of fulfilment produce good or bad tendencies, pulling up the individual Self to higher births, or dragging it down to lower life. Desire and activity cease only when all wants are fulfilled; that is, when unsurpassed perfection is attained. In the clause under discussion it is clearly stated that he who realizes Brahman attains that supreme perfection. By knowing one thing another thing cannot be attained; so here the object of knowledge and attainment are the same; and also knowing and attaining are identical. In other words, Brahman is the Supreme; Its knowledge through identity is the attainment of perfection. The purpose of Brahman-realization is self-perfection and the attainment of illumination, and liberation from the meshes of ignorance, desire, and rebirth. The statement given here is reinforced by Muṇḍaka, III. 2. 9—‘He who knows Brahman becomes Brahman’. He realizes the final goal of evolution. This realization of Brahman is not limited to mere intellectual apprehension; it is really a profound experience in which the ordinary consciousness, working in the realm of time and space through subject-object relation, is transcended—widened and deepened into its Essence, namely, Brahman. Such a state is realized in the highest mode of indrawn concentration known as *asamprajñāta* or *nirvikalpa-samādhī*. One who has attained this realization has a true and immediate vision of the Divine Unity, and is the possessor of supreme

felicity, free as he becomes from all cravings and evanescent interests.

2. *Existence, Intelligence, Infinitude*—A definition of an object is however a necessity before a person knows it; for then only he can be assured that he has known the right thing. In respect of Brahman, the Śruti, first of all, says that it is impossible to know It, much less define It like other objects; Brahman is the very core of the knowing subject and as such It can never be made an object of knowledge and defined strictly. Nevertheless two types of definitions are given in Vedānta, (a) by stating Its essential property and (b) by marking an important accidental character—called respectively as svarūpalakṣaṇa and taṭasthalakṣaṇa. The three predicates given here—being or existence, Intelligence or Consciousness, and infinitude or transcendence of spacial and temporal limitations—describe accurately what Brahman is in essence; they form the constitutive essence of Brahman, and not Its attributes. Existence is the most universal concept which leaves nothing whatsoever outside it. We become aware of even the non-existence of a thing as the existence of its absence. Existence is the substratum of all positive and negative entities. Thus awareness or consciousness and existence are never separable. Though there is no 'existence' apart from *what* exists, existence is a value which is always judged by a conscious being. The absence of consciousness cuts at the root of all value including existence. Thus the very perception of phenomena is the proof of Brahman. Things are perceived as real by all; and the existence or reality predicated of them is the Reality of Brahman. The experience of Reality as the

phenomena is made possible because of the Intelligence underlying the apparatus of ordinary consciousness. It is the nature of Intelligence to generate consciousness of things. Thus Existence and Consciousness are the obverse and the reverse of the same coin; one is inconceivable apart from the other. They constitute the essence of Reality. But Consciousness and what is made conscious of cannot be—apparently at least—the same. Intelligence is non-material, while what it makes conscious of is material; that is to say, the former is non-dimensional while the latter is dimensional. The nature of the one is just the opposite of the other. 'Matter' is cognized only in space-time relation. In fact matter is the self-limitation of Spirit or Consciousness. Whatever is material is thus limited. Intelligence is non-material and therefore unlimited—it is infinitude. Thus Brahman, the ultimate Reality, is in essence Being, Intelligence, and Infinitude. Etymologically too Brahman (from $\sqrt{\text{Brh}}$ = to grow without limit) gives this signification. The definition of Brahman made familiar by the compact phrase *Sacchidānanda*, in the later history of Vedāntic thought, may be traced to this famous sentence. The term 'satyam' may be taken as an equivalent of 'sat'. Sat has a twofold meaning; it stands for Reality in its cosmic aspect and its a-cosmic aspect. A comparison of *Chāndogya*, VI. 8. 7. and *Bṛhadāraṇyaka*, II. 1. 20, makes it clear. When the term 'satyam', (Reality), is used to denote true Being, or the prius of being and non-being, the phrase *satyasya satyam* is used at times. Śrī Rāmānuja whose view of Reality differs from that of Śrī Sāṅkara considers that the three marks mentioned are the attributes of Brahman and emphasizes

'satyasya satyam' to bring out the idea of substantial and attributive Consciousness. S'ri Śaṅkara deems sat and satyam as well as cit and jñānam as equivalents. Nor is there any difficulty in equating anantam with ānanda; one need not believe that it is an ancient error as Deussen cautiously suggests (*The Philosophy of the Upaniṣads*, p. 127). It is clearly stated in Chāndogya, VII. 23. that infinitude alone is Bliss; and that there is no Bliss in the finite. This much-treasured sentence thus gives a perfectly rational and specific description of the ultimate Reality.

3. *He who realizes Him etc.*—Guhā or cave stands for the heart or intellect, because the three factors knower, knowledge, and object of knowledge, emerge from its operation. Paramavyoma, the highest ether, may be construed either independently or as qualifying the term 'cave'; its position allows both ways. When construed parallelly it would read: 'in the cave of the intellect and in the remotest ether (i.e. the avyākṛta akṣara or the Unmanifested)—virtually Brahman, the cause of the universe in Whom all objects were hidden waiting for manifestation'. S'ri Śaṅkarācārya contends that it is more appropriate to take the 'highest ether' as qualifying the cave of the heart or intellect, the reason being that the purpose of the passage is immediate knowledge of Brahman, and that therefore the latter meaning alone would fit in with that context. Realization of Brahman in the remote space is out of tune with the rest of the passage; for such objective knowledge would not dispel ignorance and put an end to rebirth. Hence the 'highest ether' should refer to the space in the heart, the seat of intellect or Buddhi, where Brahman is intuited

as the immediate Self witnessing the modifications of Buddhi.

4. *Fulfil and wants*—It will be evident from the sequel that the joy of creatures is borrowed from Brahman, the fount of all felicity. Ordinary pleasure arises only on the ground of merit, and it is enjoyed only through the means or channels by which it comes. Being conditioned by various factors, sense pleasure is naturally fragmentary, varying, excellable, and intermittent. It is always mediated through some vehicle or upādhi. The felicity that accrues to one who has realized his identity with the all-knowing Brahman is not an experience of a succession or summation of sensuous pleasures; it is a simultaneous experience of the entire bliss in an eternal Now. That unsurpassed beatitude is only imperfectly grasped by the intellect, and is totally beyond the senses.]

तस्मात् from that, i.e. from that Brahman एतस्मात् from this आत्मनः from the Ātman वै verily (from that very Ātman which is Brahman) आकाशः ether सम्भूतः came to be; आकाशात् from ether वायुः air; वायोः from air अग्निः fire; अग्नेः from fire आपः water; अद्भ्यः from water पृथिवी earth; पृथिव्याः from earth ओषधयः herbs; ओषधीभ्यः from herbs अन्नम् food; अन्नात् from food पुरुषः the person, man (च also सम्भूताः sprang up). सः he वै indeed एषः this पुरुषः man अन्न-रस-मयः consisting of the essence of food. तस्य his इदम् this (pointing out by the finger) एव indeed शिरः head; अयम् this दक्षिणः right पक्षः wing; अयम् this उत्तरः left पक्षः wing; अयम् this आत्मा trunk;

इदम् this पुच्छम् tail, hind part, i.e. the part below the hip
 प्रतिष्ठा foundation, stay, ground. तत् (about) that अपि
 also एषः this श्लोकः stanza भवति there is :

From¹ that very Ātman (which has been referred to as Brahman) ether came to be ; from ether air, from air fire, from fire water, from water the earth, from the earth herbs, from herbs food, and from food the person, came to existence. He² indeed is this man consisting of the essence of food. This indeed is his head ; this is his right wing ; this is his left wing ; this is his trunk ; and this is the hind part forming the support and foundation. There is, besides, this stanza (of fourteen lines) explaining it :

[NOTES.—The object of the whole chapter is laid down in the first sentence and briefly explained in the immediately following passage by a sacred verse. The sequel is a more elaborate explanation of the central idea in all its bearings.

1. *From that very Ātman etc.*—Here, as in Bṛhadāraṇyaka, I. 4. 1-4. and Aitareyopaniṣad, I. 1-3. Ātman is spoken of as the First Principle from which the whole universe has emanated ; and in that sense It is equated with Brahman. Both the terms are sometimes interchanged ; sometimes they appear side by side, one defining the other. In the latter case the limitation in the

term Ātman—more or less subjective in signification—is removed by the term Brahman; and the conception that Brahman is only an objective reality is done away with by the term Ātman. We get in this paragraph a general description of the *modus operandi* of creation, from a psycho-metaphysical standpoint. Ātman is determined as the First Principle because It is the background of all that we conceive and perceive. From this Principle of Pure Consciousness, which is also Existence and Infinitude, first emanates space embodying the subtle rudiment of matter known as ether along with time; this evolute develops into more distinct forms and becomes the whole relative phenomena. The quality of sound is associated with this spacial ether as reception of sound demands ether; air is evolved from ether with an added quality of touch; still more gross is fire—that form of energy which is cognized as heat and light—with the quality of colour superadded; water springs up from fire with its specific quality of taste; and finally the last constituent of the universe, earth, is evolved with the quality of smell included in. This is the analysis of the universe into its five constituent elements, making sensuous perception the standard of measure. For the first time we get here the five elements mentioned and an emanatory theory of cosmogony set up. They sum up inorganic creation, which in its turn gives rise to organic creation through vegetation and food. The above analysis of the universe is metaphysical and may be deemed unsatisfactory from the standpoint of modern science, the method of which is purely empirical. Vedānta stands for a complete synthesis of experience, while Science deals only with a fragment

of it. Both Vedāntic and scientific analyses are based on sense experience, and their validity does not vary ; but the difference lies in the fact that the Vedāntic study of external Nature is for the purpose of liberating the soul of man from the blind mechanism of Nature. For that purpose the present account of evolution alone is serviceable. None but the absolute Reality is truly free and perfect ; man becomes liberated only when he realizes that he is that Reality ; to come by that knowledge he has to understand that he has descended from it ; otherwise he can never realize that he is Brahman. His descent from Brahman is linked with the evolution of the whole universe cognized as the five elements and their products. Being only an illusory transformation of Brahman, man can really become perfect by dispelling that self-forged illusion, by recognizing that his five-fold personality is only an upādhi or vehicle of Brahman. Only an apparitional evolution of Reality which is the ground and support of the relatively real phenomena of man and the universe can make this realization rational and possible.

2. *He indeed is this man etc.*—Annam stands for food or 'matter.' Matter is what is 'used up' by the Spirit. Even the untaught man in the street can understand Brahman when he is told that body is the Puruṣa or Brahman. The various members of the body are compared to the limbs of a bird and its support and foundation is stressed to lead the soul to the more inward truths. No doubt, all creatures have descended from Brahman ; for It is the substratum of all. But man is specially cited because he alone is competent to realize Brahman. The picture of the bird is called up to apply

also to the other Kos'as which are like the physical body, being in the form of molten metal cast in a mould. Only when the body is conceived in the shape of a bird can we speak of a tail and a support ; and only when each Kos'a is pictured as endowed with this support, the last Kos'a can be spoken of as having its ground in Brahman. This is the significance of the bird analogy.]

LESSON TWO

अ॒न्नाद्वै प्र॒जाः प्र॒जाय॑न्ते । याः काश्च॑ पृथि॒वीग्ं श्रि॒ताः ।
 अ॒थो अ॒र्भेनै॒व जी॒वन्ति॑ । अ॒र्यैर्न॒दपि॑यन्त्यन्त॒तः । अ॒न्नग्ं हि
 भू॒तानां॑ ज्येष्ठ॑म् । तस्मा॑त्सर्वौष॒धमु॑च्यते । सर्व॑ वै तेऽन्नमाप्नु॒-
 वन्ति॑ । येऽन्नं॑ ब्र॒ह्मोपा॑सते । अ॒न्नग्ं हि॑ भू॒तानां॑ ज्येष्ठ॑म् ।
 तस्मा॑त्सर्वौष॒धमु॑च्यते । अ॒न्नाद्भू॒तानि॑ जाय॑न्ते । जा॒तान्य॒र्भेन॑
 वर्ध॑न्ते । अद्य॑तेऽस्ति च॑ भू॒तानि॑ । तस्मा॑दन्नं॑ तदुच्य॑त इति॑ ।
 तस्मा॑द्वा एतस्मा॑दन्नं॑ रस॒मया॑त् । अन्योऽन्तर॑ आत्मा॑ प्राण॒-
 मयः॑ । तेनै॒ष पूर्णः॑ । स वा एष॑ पुरुष॒विध ए॒व । तस्य॑
 पुरुष॒विधता॑म् । अन्व॑यं पुरुष॒विधः॑ । तस्य॑ प्राणं॑ ए॒व शिरः॑ ।
 व्या॒नो दक्षि॑णः प॒क्षः । अपा॑न उत्त॑रः प॒क्षः । आका॑श
 आ॒त्मा । पृथि॒वी पुच्छं॑ प्रति॒ष्ठा । तद॑प्येष॑ श्लो॒को भ॒वति॑ ।
 इति॑ द्वितीयोऽनुवाकः ॥

याः काः च whatsoever (lit. which, who, and) प्रजाः creatures पृथिवीम् earth भिताः attached to, contained by अन्नात् from food वै truly (ताः they) प्रजायन्ते are born; अथो likewise अन्नेन by food and food एव alone जीवन्ति remain alive. अथ moreover अन्ततः finally एनत् to it अपियन्ति (they) enter, dissolve into. अन्नम् food हि surely भूतानाम् among beings ज्येष्ठम् pre-eminent, first; तस्मात् on that ground (अन्नम् food) सर्वौषधम् (=सर्वेषां औषधम्) medicament of all (इति so) उच्यते is regarded as. ये those who वै verily अन्नम् food ब्रह्म Brahman (इति thus) उपासते contemplates ते they सर्वम् all अन्नम् food आप्नुवन्ति obtain. अन्नम् हि भूतानाम् ज्येष्ठम्; तस्मात् सर्वौषधम् उच्यते—The repetition implies that there is an Upāsanāvidhi viz. an injunction to meditate on food as Brahman, if one wishes food for oneself. अन्नात् from food भूतानि living beings जायन्ते are born; जातानि those that are born अन्नेन by food वर्धन्ते increases, are reared; भूतानि living beings अद्यते is consumed अस्ति consumes च and; तस्मात् hence तत् that अन्नम् what is eaten, food उच्यते is called. इति thus.

‘Whatsoever creatures¹ are contained by the earth, truly, all of them are born from food; likewise by food and food alone they remain alive; moreover they return into it in the end. Surely food is the first and pre-eminent among all that is created; hence it is

regarded as the medicament of all. Those² who contemplate food as Brahman really obtain all food. For food is the first among beings; hence it is called a panacea. Living beings are born from food; having been born they are reared by food; food³ is called 'annam' because creatures both consume it and are consumed by it.'

[NOTES—1. *Creatures are born from food.*—All organisms are produced from inorganic matter, they subsist on it, and are dissolved into it after the period of life. There is thus a fundamental unity in Nature with a deep moral significance. Nature, or the Virāṭ-body, constituted of unorganized matter, is the immediate datum that strikes our mind at first thought. It is here called Annabrahman or the Infinite's aspect of Utility. The scientist who considers life and consciousness as mere developments of matter—an epiphenomenon—as well as the untutored yokels, both consider matter as the basis and stuff of our environment. The Upaniṣad takes this 'public' fact to lead the enquiring mind step by step to further and more complete concepts. The idea contained in the clause is repeated again for the purpose of explaining the derivation of 'annam'.

2. *Those who contemplate food etc.*—The first step towards the knowledge of Brahman is to circumscribe one's notion of Self to the physical body; for it is natural for one, through excessive attachment to one's possessions and kinsmen, to have the conceit that they are part

of one's own Self. Unless the mind that is preoccupied with these trappings is turned back to the interior, the secret of personality cannot be discovered. Hence the Śruti advises to reflect on one's own corporeal Self as Brahman. This gross body also is called a Self because it is the first object which the unphilosophical minds mistake for the true Self or Ātman. By this Upāsana of the Annamaya Self the aspirant takes his stand on the corporeal or elemental Self. If he is prematurely cut off from life while engaged in this practice without having the occasion to penetrate into the deeper layers of his personality, still he will attain all food, that is, the cosmic Person or Virāṭ constituted of the whole material world. In fact, this meditation and its reward are meant only to divert the human mind from external pursuits to a fruitful enquiry into the Self.

3. *Food is called annam etc.*—Here is an instance of the etymological method of driving home a philosophical truth. Annam is derived in the passive and active senses to stress the idea that the cosmic Being who is manifest in the form of Food or Matter exists both as the consumer and the consumed. It is the one Spiritual Principal, Brahman, that assumes the multiplicity and diversity of aspects by being immanent in all things, essentially invisible and yet manifesting. In the form of annam the Supreme Person outgrows His own nature, says the Puruṣasūkta, 2 ; and that very idea is reproduced in the Muṇḍaka., I. 1. 8. which states: Through the energy of will Brahman swells and the material universe—annam—is born. इदं सर्वमन्नं चैवान्नादश्च—This dimensioned cosmos is food and its eater—, says the Bṛhadāraṇyaka, I. 4. 6 ; it is also stated that annam is the

tether of life which is allegorically spoken of as the calf, *ib.* 2. 2. 1 ; and that अन्नं वै प्रजापतिः—ths cosmic Being is food, Pras'na., 1. 14. It is evident from all these that the universe is a theophany to the vision of the seers, and that there cannot be a real dichotomy in Reality. Matter is the medium of life, and hence it cannot be an antagonistic force with which life has to wage war perpetually. The material environment exists to be controlled and utilized by the vital Energy centered in the organism. Life and matter exist as mutual help-mates to evolve greater perfection—higher levels of consciousness ; hence the term annam or food implies the idea of assimilation and evolution, and is used as a synonym of Matter. This is particularly significant.]

तस्मात् than that वै verily एतस्मात् than this अक्षरस-
मयात् than what is formed from the essence of food
अन्यः other अन्तरः interior प्राणमयः consisting of vital
airs आत्मा Self (अस्ति there is) ; तेन by him एषः this, i.e.
Annamaya Self पूर्णः is filled, pervaded. सः he वै truly
एषः this one पुरुष-विधः of the form of a person एव
exactly ; तस्य his पुरुष-विधताम् being in the form of a
person अनु along, according to अयम् this one पुरुष-विधः
of the shape of a person ; प्राणः एव तस्य शिरः ; ध्यानः
(तस्य) दक्षिणः पक्षः ; आकाशः middle space (तस्य) आत्मा ;
पृथिवी earth (तस्य) पुच्छम् (च) प्रतिष्ठा (च) । तद् अपि एषः
श्लोकः भवति ।

[In this and succeeding paragraphs only the Anvaya of repeated words is given, omitting the meaning. See pages 84 and 85 for their verbatim sense.]

Verily, other than that¹ one which consists of the essence of food, and contained by it, is this Self consisting of vital energy by which this Annamaya Self is filled. Truly this one also is exactly of the form of a person; that one being in the shape of a person, this one also, accordingly, is of the form of a person. Prāṇa, indeed, is his head, Vyāna is his right wing, Apāna is his left wing, Samāna is his trunk, and Udāna is his support and foundation. Further there is the following stanza about it :

[NOTES—1. *That one which consists etc.*—The Chāndogya, 8. 7-12. speaks of the material Self or the body, the inner Self free from the body, and the Supreme Self which is the objectless knowing subject. In this Lesson, as a further development, five Selves are assumed, Annamaya, Prāṇamaya, Manomaya, Vijñānamaya, and Ānandamaya, each forming, as it were, the sheath or husk of the true Self which is the kernel. All these five sheaths are common to man and Nature. Obversely by emanation Brahman has descended into man and Nature; and reversely, stripping off the sheaths one by one and proceeding inward and inward, man realizes the innermost Spiritual Essence of man and Nature in its true and transcendental aspect. The life-energy or Prāṇa fills the corporeal body as fire permeates a red-hot iron ball, assuming the shape of that object.

2. *Prāṇa etc.*—These various modifications of one Vital Energy are here made to correspond to the members of the physical body. Akāśa and Pṛthvi in the text stand for Samāna and Udāna; for in this context no other interpretation can be appropriate. See also Note 1 on p. 51.]

LESSON THREE

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये । प्राणो
 हि भूतानामायुः । तस्मात्सर्वायुषमुच्यते । सर्वमेव तु
 आयुर्यन्ति । ये प्राणं ब्रह्मोपासते । प्राणो हि भूतानामायुः ।
 तस्मात्सर्वायुषमुच्यत इति । तस्यैष एव शरीर आत्मा ।
 यः पूर्वस्य । तस्माद्वा एतस्मात्प्राणमयात् । अन्योऽन्तर आत्मा
 मनोमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य
 पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य यजुरेव शिरः ।
 ऋग् दक्षिणः पक्षः । सामोत्तरः पक्षः । आदेश आत्मा ।
 अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥
 इति तृतीयोऽनुवाकः ॥

ये whatever मनुष्याः men पशवः animals च and (सन्ति exist ते they सर्वे all) प्राणम् Vital Force अनु along, depending on प्राणन्ति remain alive. प्राणः life-force हि for भूतानाम् of living beings आयुः life-duration; तस्मात् on

that ground (प्राणः) सर्वायुषम् the life-duration of all (इति so) उच्यते is regarded as. ये those who प्राणम् vital airs ब्रह्म Reality (इति so) उपासते, contemplates ते they सर्वम् entire एव verily आयुः life यन्ति reach (lit. go). प्राणः Prāṇa हि verily भूतानाम् of creatures आयुः life; तस्मात् for that reason (सः it) सर्वायुषम् full life उच्यते is said, इति so. तस्य of that (i.e. the Annamaya Self) पूर्वस्य of the former यः who शारीरः embodied आत्मा Self, (सः he) एषः this one एव verily. तस्मात् वै एतस्मात् from that very प्राणमयात् consisting of vital airs (आत्मनः) अन्यः other than, apart from अन्तरः within मनोमयः consisting of the mind आत्मा Self (अस्ति there is). तेन by that one एषः this one पूर्णः is filled. सः he वै verily एषः this one पुरुषविधः of the form of a person एव indeed. तस्य his पुरुषविधताम् being in the form of a person अनु depending on अयम् this one (i.e. the Prāṇamaya Self) पुरुषविधः of the shape of a person. यजुः एव तस्य शिरः; अक् दक्षिणः पद्मः; साम उत्तरः पद्मः; आदेशः injunctions (as given in the Brāhmaṇas) आत्मा; अथर्वाङ्गिरसः The hymns of the Atharva-veda (तस्य) पुच्छम् (च) प्रतिष्ठा (च) । तद् अपि एषः श्लोकः भवति ॥

‘Whatever¹ gods or men or animals exist, all of them depend on Prāṇa for their life. Truly Prāṇa is the life-duration of the animate world; on that ground it is regarded as the universal Life (Sarvāyusaṃ). Those who

contemplate Prāṇa as Brahman assuredly attain the full span of life. For Prāṇa is the life of creatures and is therefore called the entire duration of life, (Sarvāyusaṃ). The² embodied Self of the former one is, verily, this one. Other than that Self consisting of Prāṇa there is within it another Self consisting of Manas³ by which this Prāṇamaya Self is filled. This one also is of the form of a person according to the other one's being in the shape of a person. Yajus is his head, Ṛk is his right wing, Sāma is his left wing, the injunctive part of the Vedas (to wit, the Brāhmaṇas) is his trunk, and the hymns of the Atharva-veda are his support and foundation. With regard to this there is also the following stanza :

[NOTES—1. *Whatever gods etc.*—Personifications of Cosmic forces and Indriyas (sense-powers) are called gods. They exist and function against the background of and supported by Cosmic Life called Sūtrātman or Prāṇa. What is measured off as the life-span of a single living organism is only an eddy, as if it were, in the universal current of Vital Energy forming a centre of Nature's evolution and Spirit's manifestation. A particular being is said to be alive only so long as the vital airs function in him. The word 'sarvāyusaṃ' is repeated twice in

two senses ; first, in the sense of universal life, because all creatures remain alive in the universal Life-force ; second, in the sense of the complete span of life which in the case of man, according to the Vedas, is one hundred years. Under whatever attribute an Upāsaka meditates on Brahman, that same attribute he obtains if he so wishes. He who meditates on Prāṇa as Universal Life (Sarvā-yuṣam), attains the allotted full life (Sarvāyuṣam), Prāṇa being the Sūtrātman.

2. *The embodied Self of the former etc.*—In the series of sheaths or Selves the Self consisting of Prāṇa is the second. Life is not confined to the corporeal body constituted of distinct members, but it extends to the other Selves also. The second and the succeeding sheaths are not like the first one ; for they are subtle and they fill the first one like heat filling a metal piece put in fire. Therefore each of them forms a homogeneous whole indistinguishable into parts unlike the corporeal Self which contains all the others. Thus here is a subtler and more spiritual conception of the Self. When a spiritual aspirant becomes deeply convinced that the Prāṇamaya Self is the cause and support of the corporeal Self, the importance of the latter dwindles and finally it becomes a mere illusion, or a shadow of the true Self ; for there cannot be more than one Self in man. An alternative interpretation of the passage is this : The Ātman-Brahman Reality which is the Self of the former (the Annamaya Self) is the Self of this (the Prāṇamaya Self) also. This view emphasizes that all Kośas or sheaths are an illusion called up by the ignorant soul on the substratum of the true Self. It is only in a relative sense that one Self is spoken of as the embodied Self of another.

3. *Manas etc.*—The internal organ of perception and cognition is called *manas*. Here it is employed to denote all its powers also—internal and external senses, memory, understanding, and the rest. The *Manomaya* Self is subtler and higher than the *Prāṇamaya* Self, and is the basis of the functioning of the latter either through conscious impulse or through subconscious modifications called 'Samskāras'. Just as the life-force is functioning in every cell of the body, the principle of *manas* also is pervading throughout the body; this fact may be assumed from the possibility of receiving sensations from every part of the organism. The same symmetrical allotment of parts is followed here also as before. The importance of *Yajus* is evident, and so it is given the position of the head. This allotment has no basis except that of the assertion of the *S'ruti*. *Yajus* and the rest refer to a species of speech which has its origin in the *vṛtti*—mode or function—of the mind which can be repeated verbatim. The holy verses and passages of the Vedas are nothing but the pure Intelligence of Brahman limited by the factor of mental *vṛttis* assuming that form. That is how the Vedas are eternal; that is also why the Vedas are identified with *Ātman* in some *S'ruti*. By accepting the words of the Vedas as the expression of mental acts their repetition becomes possible. The Vedas being one with *Ātman* or Intelligence, they can shed light on truths hidden from the senses, which it will not be possible if they are mere sounds bereft of the background of Intelligence. The *Manomaya* Self of the spiritual aspirant consists of wisdom; it is *Vedātmā*, says *S'rī Saṅkara*.]

LESSON FOUR

यतो वाचो निर्वर्तन्ते । अप्राप्य मनसा सह । आनन्दं
 ब्रह्मणो विद्वान् । न बिभेति कदाचनेति । तस्यैष एव
 शरीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मान्मनोमयात् ।
 अन्योऽन्तर आत्मा विज्ञानमयः । तेनैष पूर्णः । स वा एष
 पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
 तस्य श्रद्धैव शिरः । ऋतं दक्षिणः पक्षः । सत्यमुत्तरः पक्षः ।
 योग आत्मा । महः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥
 इति चतुर्थोऽनुवाकः ॥

यतः whence वाचः all speech मनसा सह along with the
 mind अप्राप्य without reaching निर्वर्तन्ते recoil—ब्रह्मणः of
 Brahman आनन्दम् bliss विद्वान् he who knows कदा च न
 never बिभेति fears, इति thus.

‘That’ from which all speech recoil along
 with Manas being unable to reach, he who
 knows the bliss of that Brahman sheds fear
 completely for all time’. So it is.

[NOTES—1. *That etc.*—This stanza offers some
 difficulty in interpretation. In the place where the
 Manomaya Self is described a statement that the bliss of

Brahman is inconceivable and ineffable and is capable of routing all fear is inappropriate ; moreover the same verse is found in its proper place in Lesson IX. Śaṅkarānanda explains that the passage is intended to show that Brahman as described here is the cause of the Manomaya which is now in question and is required to be described. Ānandagiri, finding that Śaṅkarācārya has omitted to comment on it assuming it to be explicit, states that Brahman here denotes Manas and ventures the following explanation : Manas is illumined by Consciousness which is its witness ; speech does not manifest it, nor its own modifications which are also called manas. Hence manas transcends words and mind. Universal mind and universal life being one in essence, both deserve the name Brahman in Its relative aspect. There is no cause for fear when the Upāsaka contemplates on the Manomaya Brahman, knowing that there is bliss in that contemplation, and dwells in the state of the Cosmic Person. Then the joy of divine contemplation, which dispels all fear, is felt in the mind. This appears to be rather forced. The passage in truth emphasizes the unknowable nature of Brahman as far as its peculiar and essential being is concerned. Even though It is more than known in a special sense, It is also known, being the very ground of the knowing agent.]

तस्य पूर्वस्य यः शरीरः आत्मा (सः) एषः एव । तस्मात् वै
 एतस्मात् मनोमयात् अन्यः अन्तरः आत्मा विज्ञानमयः ; तेन एषः
 पूर्णः । सः वै एषः पुरुषविधः एव । तस्य पुरुषविधताम् अनु अयम्
 पुरुषविधः । अद्वा एव तस्य शिरः ; अतम् (तस्य) दक्षिणः पक्षः ;

सत्यम् (तस्य) उत्तरः पञ्च ; योगः (तस्य) आत्मा ; महः (तस्य) पुच्छं (च) प्रतिष्ठा (च) । तद् अपि एवः श्लोकः भवति ।

The¹ embodied Self of the former is verily this one. Different from that Self which consists of Manas there is the other inner Self² which consists of Vijñāna or intelligence by which this Manomaya Self is filled. This one also is of the form of a person, according to the other one's being in the shape of a person. S'raddhā³, surely, is his head ; Right is his right wing ; truth is his left wing ; Yoga is his trunk ; and Maha is his support and foundation. Regarding this too there is the following stanza :

[NOTES—1. *The embodied Self etc.*—i.e., Prāṇa-maya Self and Manomaya Self are related to one another as body and soul. In reality the Ultimate Self alone is the Self of each Self just as the basis of an illusory serpent is only a real rope, and not any other illusory appearance.

2. *Self which consists of Vijñāna.*—The fourth in the series of Selfs is the Vijñānamaya Self. The term Vijñāna is ordinarily employed to denote the faculty of discernment or of judgment, and in that sense it is synonymous with Buddhi. Buddhi or determinate knowledge is only one of the functions of consciousness, the others being doubt, egoism, and imagination—manas.

ahaṅkāra, and citta. Here Vijñāna is used in the sense of Jñānātman used in Kathopaniṣad, I. 3. 9, 10 & 13. It is the subject who feels as 'I' familiarly called Jiva in the Nyāya system. It is the principle of Ego permeated by the semblance of Pure Consciousness and forming the centre of agency and enjoyment. It is because of the fact that the Vijñānamaya is co-terminus with the Manomaya and Manomaya permeates thoroughly the Prāṇamaya which again entirely fills the Annamaya that a man has the notion regarding the body, 'I am a person'. While the Manomaya is of the form of psychoses or modifications of the mind, Vijñānamaya is the owner of such states or modifications.

3. *Sraddhā etc.*—Vide note 2 on p. 69; for Right and truth see pages 56, 188. Yoga is concentration of thought, See Kathopaniṣad, VI. 11. Just as the various members of the body function properly only when they are united to the trunk, so also the attitude of *Sraddhā* and other moral excellences which the agent has to cultivate, if he has to act efficiently and fruitfully, come only when they are based on concentration of thought or Yoga. Mahat stands for the cosmic Intellect or Hiraṇyagarbha the source of all individual Egos. Hiraṇyagarbha is the sum total of Egos. He is the Universal Ego. Hence Mahat is the support and foundation of Vijñāna.]

LESSON FIVE

विज्ञानं यु॒जं त॑नुते । कर्मा॑णि तनुतेऽपि च । वि॒ज्ञानं
दे॒वाः सर्वे॑ । ब्र॒ह्म ज्येष्ठ॑मुपा॒सते । वि॒ज्ञानं ब्र॒ह्म चेद्रे॑त् ।

तस्माच्चेन्न प्रमाद्यति । शरीरे पाप्मनो हित्वा । सर्वान्
 कामान् समश्नुते इति । तस्यैष एव शरीर आत्मा । यः
 पूर्वस्य । तस्माद्वा एतस्माद्विज्ञानमयात् । अन्योऽन्तर आ-
 त्माऽऽनन्दमयः तेनैष पूर्णः । स वा एष पुरुषविध एव ।
 तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्रियमेव
 शिरः । मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः । आनन्द
 आत्मा । ब्रह्म पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥
 इति पञ्चमोऽनुवाकः ॥

विज्ञानम् (the agent possessing) intelligence यज्ञम्
 sacrifice तनुते performs; कर्माणि deeds च and अपि also
 तनुते performs. सर्वे all देवाः gods विज्ञानम् Intelligence
 (sense of I) ज्येष्ठम् first, pre-eminent ब्रह्म Brahman (इति
 so) उपासते worships. (यः कश्चित् any one) विज्ञानम् In-
 telligence ब्रह्म Brahman वेद contemplates चेत् if—तस्मात्
 from that न not प्रमाद्यति is heedless about चेत् if—(सः he)
 शरीरे in the body पाप्मनः sins हित्वा having laid aside.
 सर्वान् all कामान् desires समश्नुते attains. इति thus. पूर्वस्य
 तस्य यः शरीरः आत्मा (सः) एषः एव । तस्मात् वै एतस्मात्
 विज्ञानमयात् अन्यः अन्तरः आत्मा । आनन्दमयः; तेन एषः पूर्णः ।
 सः वै एषः पुरुषविधः एव । तस्य पुरुषविधताम् अनु अयम् पुरुष-
 विधः । प्रियम् एव तस्य शिरः; मोदः (तस्य) दक्षिणः पक्षः;
 प्रमोदः (तस्य) उत्तरः पक्षः; आनन्दः (तस्य) आत्मा; ब्रह्म (तस्य)
 पुच्छं (च) प्रतिष्ठा (च) । तद् अपि एषः श्लोकः भवति ।

'The¹ agent possessing intelligence performs sacrifice, and also accomplishes the various deeds. All gods worship Vijñāna as Brahman, the eldest. If one contemplates Vijñāna as Brahman, and never grows heedless about it, one lays aside all sins in the body and attains all desires'. This one, verily, is the embodied Self of the former one. Within² this Vijñānamaya Self and apart from it is the Self consisting of bliss by which the former is filled. This one also, truly, is of the form of a person, according to that one's being in the shape of a person. Love³ is his head, joy is his right wing, delight is his left wing, bliss is his trunk, and Brahman is his support and foundation. On this there is also the following stanza :

[NOTES—1. *The agent possessing etc.*—Vijñānam, as has been pointed out, stands for the individual Soul who is the agent and experiencer of all work. Truly the agency and enjoyership belong to the Vijñānamaya Self ; but it is falsely imputed to the Pure Consciousness that is the witness. Sacrifices like Jyotiṣṭoma and all deeds in general which an agent performs are done by the Vijñānamaya Self through the various other selves which are but its instruments. What is microcosmically known as the individual Self is macrocosmically Hiraṇyagarbha or Mahat or Sūtrātman,—the Cosmic Ego centred in

cosmic understanding or Vijñāna. This Hiraṇyagarbha or Vijñāna-brahman is spoken of as the eldest because He is the first manifestation of the Ultimate Reality in the realm of causal relations, and so He is the cause of all subsequent activity. By contemplating on Him the gods have attained their eminence. Vijñāna is really proximate to Brahman-Ātman Reality, as there is only a thin veil separating it. And therefore it is easy to realize Brahman through it. There is true similarity between the individual Ego, or the Vijñānamaya Self, and Cosmic Ego or Hiraṇyagarbha inasmuch as both are agents and enjoyers, the one being the particular and the other the total. The latter may therefore be contemplated in terms of the former ; that is, one may meditate : 'I, the Vijñānamaya Self, am the Vijñānamaya Brahman or Hiraṇyagarbha in essence'. By constantly practising this type of contemplation zealously, the aspirant's mind will not wander away to the other outer sheaths which are only the vehicles of the Vijñānamaya Self, and he will be rid of all sins ; for the root of all sin is the conceit that the body is Self, and the attachments and aversions that follow in its wake. He who is firm in the idea that 'I am Vijñāna and Vijñāna alone', and so devoted to the contemplation of Brahman in the Upādhi of intelligence, hardly feels that he is an individual acting and enjoying and suffering like the ordinary unregenerate men ; and at death he will be united to Hiraṇyagarbha or the cosmic totality of souls. Thence he will enjoy all desires by his mere will. The immediate result of the meditation on the Vijñānamaya Self is the realization that the Manomaya Self too is only an involucrum, a wrapping, and as such an instrument of the still interior Self.

2. *Within this etc.*—The fifth and the last in the group of Selves is the Self consisting of bliss. It has been stated that the Vijñānamaya is proximate to the real Ātman ; but Ātman, the pure Spirit-Essence, is not an agent. Even when one has withdrawn the notion of Selfhood from the external sheaths and fixed it on the Vijñānamaya Self, the idea of agency or ego is not eliminated from one's consciousness. The core of the Vijñānamaya Self is the notion of agency. So here the Ānandamaya Self is taught still inward to that. Ānandamaya is the true Self without the notion of agency, but conditioned by the internal organ modified as joy etc. which are the fruit of knowledge and action. Even here the Self is not absolutely free from all trappings, because there is the thin upādhi of intelligence transformed as joy etc.—hence Ānandamaya too is an effect, the happiness *resulting from* thought and action. Agency and action are correlates. All actions are performed for the pleasure of an enjoyer ; i.e. actions have their ground in the feeling of present or prospective joy which an agent entertains. Just as action and joy are cause and effect, so also agency and enjoyership have the same relation. Hence it is stated that the Ānandamaya Self is inward to the Vijñānamaya Self, and distinct from it. Joy is not a local sensation ; the whole personality is pervaded by it, and so the Ānandamaya Self is taken to pervade all the other Selves, one filling the other. Pain is believed to be the property of the Manomaya Self whereas joy alone is the property of the Ānandamaya Self. Joy again is a positive state. Pleasure is not the cessation of pain, for it is felt even when there is no pain preceding it. One

experiences joy all of a sudden when good music is begun even if one was not in a painful mode; and just as all other positive experience, pleasure too admits of degrees. That pleasure which is experienced by the individual agent is only a fraction of the Supreme Bliss or Brahman. Even the worldly joy is not entirely different from the bliss of Brahman; it is either a reflection or a bit of the bliss of Reality. Ānanda is an entity in itself and the very being of Self; this is evident from the fact that the individual Soul is the highest and dearest object of love. All other objects have value only for the sake of the individual Self. The individual Self in its essence is intelligence-bliss, but the bliss aspect is revealed only when the mind is in a tranquil state which may be inferred from dispassion, patience, generosity, and other similar virtues. But when the mind is in a violent or erring state, only the aspect of Consciousness is revealed in the modifications of the mind. Even though the Self alone is the object of love, and so in truth Bliss itself, by dwelling in each body it becomes divided and so becomes limited. Hence the Ānandamaya Self cannot be Brahman Itself Whose bliss is not subject to any condition whatsoever. The Chāndogyopaniṣad, VII. 23. 1. states that infinitude, without any limitation whatsoever, alone is true Bliss. So here the Upaniṣad, without mentioning any reward for the contemplation of Ānandamaya Self, as it has done in the case of the other Selves, directly states that Brahman is its support and foundation.

3. *Love is his head etc.*—The Ānandamaya Self also is of human shape because it fills the previous Kos'a completely. The three distinctions in joy, noted here as love, delight, and bliss, relate respectively to the perception,

obtainment, and enjoyment of a liked object. They are only the reflections of Bliss in the sāttvika state of the mind. The support and foundation of the Ānandamaya Self is Brahman. The Ānandamaya Self expresses itself in various degrees in different beings; and also it is experienced as love, joy, and delight by the same being according to the various conditioning factors; but the Supreme Brahman, Who is the inexcitable Bliss, is the basis of it as that of the others. It is for the purpose of conducting the individual being who is engrossed in sense objects inward and inward until he realizes his innermost Self, namely the non-dual Brahman, that the five Kośas have been described. It may be noted also in passing, that Śrī Saṅkarācārya deems that the true Self of man and Nature is Brahman, and that all the five Kośas are but illusory apparitions of the one true Self; they are called Selfs only by courtesy. The Vijñānamaya and Ānandamaya together form the individual soul as the agent and enjoyer, while the other sheaths form merely its instruments. This is just what is demanded by Non-dualism through the testimony of reason and scripture. Śrī Rāmānujācārya and other teachers inclined in his way take the Ānandamaya to be Brahman and the individual souls to be distinct and separate from It. Both the positions are reasoned out in the respective commentaries on the Ānandamayādhikaraṇa of the Brahmasūtras, I, 1.]

LESSON SIX

असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् । अस्ति
ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुरिति ॥ तस्यैष एव

शारीर आत्मा । यः पूर्वस्य । अथातोऽनुप्रश्नाः । उता-
 विद्वानमुं लोकं प्रेत्य । कश्चन गच्छती ३ । आहो विद्वानमुं
 लोकं प्रेत्य । कश्चित्समश्नुता ३ उ । सोऽकामयत । बहु स्यां
 प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा । इदं सर्व-
 मसृजत । यदिदं किं च । तथ्सृष्ट्वा तदेवानुप्राविशत् । तदनु-
 प्रविश्य । सच्च त्यच्चाभवत् । निरुक्तं चानिरुक्तं च । निल-
 यनं चानिलयनं च । विज्ञानं चाविज्ञानं च । सत्यं चानृतं च
 संत्यमभवत् । यदिदं किंच । तथ्सत्यमित्याचक्षते । तदप्येष
 श्लोको भवति ॥ इति षष्ठोऽनुवाकः ॥

ब्रह्म Brahman असत् unreality इति thus वेद (a person)
 knows चेत् if, सः he असन् a nonentity, unreal एव truly
 भवति becomes ; ब्रह्म Brahman अस्ति exists इति thus
 वेद (a person) knows चेत् if, ततः in consequence of that
 एनम् him सन्तम् right, good विदुः they consider ; इति so.
 तस्य पूर्वस्य यः शारीरः आत्मा (सः) एषः एव ॥

If¹ a person takes Brahman for an un-
 reality, truly he becomes a nonentity. If he
 understands that Brahman is an existent
 entity, in consequence of that, the wise will
 consider him right and good. The² Self em-
 bodied in that one—the Vijñānamaya Self—is
 indeed this one, i.e. the Ānandamaya Self.

[NOTES—1. *If a person etc.*—It has been made clear that the Vijñānamaya and Ānandamaya Selfs are but the transmigrating individual Soul in the capacity of the agent and the enjoyer. These sum up the series of Selfs constituting the apparent personality of man and his individuality. Is there anything beyond or interior to these five Selfs that constitute the personality? Such a question can very well arise, because Brahman transcends all empirical usage. Obtuse minds do not accept what they do not actually perceive; they consider what is beyond sensuous experience as mere figment. Therefore the Śruti now establishes, by the method of doubt and enquiry, that Brahman spoken of as Sat at the opening of the chapter is a positive Reality. He who refuses to accept the supersensuous Brahman becomes as good as a nonentity; for thereby he loses the most precious thing in his life and drifts without any aim of existence. To live without any human aspiration is as good as non-existence. The power of thought is such that he who meditates on Brahman, the Essence and support of his own life, as nothing will truly cease to exist; on the other hand, he who meditates on Brahman as the Real finds value in existence. To the former the path of righteousness is meaningless; the latter is on it. One who has unshaken faith in the holy Reality of Brahman strives to realize that infinitude of Bliss and Intelligence that Brahman is, by penetrating the material and quasi-material involucra that wraps It. He treads the moral and spiritual path with that motive; but the sceptic has no goal or ideal of perfection; distracted by the fragmentary sense-enjoyments, he fritters away his life without evoking any true worth out of it, condemned by

the wise as insecure and bereft of virtue. He is the true atheist who denies his own true Self and thereby wanders in the winding path of ignorance with no star to guide, no rudder to steer, and no motivatory force to impel. The nature of such souls are described in the Bhagavadgītā, XVI. 9 as 'Naṣṭātmānaḥ', bereft of the soul. Brahman is the sheet-anchor of all moral living: He is the Dharma-yūpa, or the Pillar of Virtue—as the Viṣṇusahasranāma calls the Divine Reality.

2. *The Self embodied etc.*—The last Self, Ānanda-maya, stands in the relation of the soul of the Vijñāna-maya Self. Since each Kośa is said to completely fill the preceding one—like circles described from the same centre and having the same radius falling along the same circumference—it is easy to see that they all form a five-fold appearance of the one true Self which is Brahman.

अथ now अतः therefore अनुप्रश्नाः questions relating to what has been taught before :—इत whether कः चन any अविद्वान् one who does not know Brahman प्रेत्य having departed अमुम् yonder लोकम् world (Here the yonder world denotes Brahman) गच्छति attains ? आहो or कः चित् any विद्वान् one who knows प्रेत्य having departed अमुम् yonder लोकम् world (Brahman) समरनुते attain इ whether ?

Now therefore the following questions arise in respect of what has been taught: Does anyone who has not known Brahman attain It, after having departed from this world ?

Whether anyone who has known Brahman, departing from here, attain It ?

[NOTES—In the preceding Lessons the five Kos'as have been introduced for the purpose of setting forth the knowledge of Brahman. Brahman has descended into human personality through ether and other elements and the five sheaths. But Brahman is the true Self of the enlightened as well as of the ignorant, being the common Cause. Hence these questions arise. The plural 'questions' is explained by doubling the two main questions: 'Does he reach ? or does he not ?' The questions may also be formulated thus:—Does Brahman exist or not ? Brahman being the same everywhere, if he who knows not fails to attain It, may it not be supposed that he who knows also may be barred from attaining It ? Will he who knows Brahman attain Him or not ?]

बहु many स्याम् may I be ; प्रजायेय let me procreate myself—इति so सः He अकामयत् desired. सः he तपः austerity अतप्यत् performed (brooded over) सः he तपः austerity तप्त्वा having engaged himself in इदम् this सर्वम् all असृजत् projected—यत् इदम् किम् च whatever there is here. तत् it सृष्ट्वा having brought forth तत् it एव verily अनुप्राविशत् entered into. तत् it अनुप्रविश्य having entered सत् being च and त्यत् the beyond च and अभवत् became, (सः He) निरुक्तम् defined च and अनिरुक्तम् undefined च and, निक्षयनम् च supported अनिक्षयनम् unsupported च and, विज्ञानम् च knowledge, consciousness अविज्ञानम् non-knowledge, unconsciousness च and, सत्यम् real च and अनृतम्

unreal च and (अभवत् became). यत् इदम् किं च whatever there is here सत्यम् the Reality अभवत् became. तत् for that reason सत्यम् Real इति so आचक्षते they say. तत् अपि एवः श्लोकः भवति ॥

He¹, the Ātman, desired: May I become many; let Me procreate Myself. He² brooded over Himself. Having brooded, He projected all this—whatever there is here. Having brought it forth, verily,³ He entered into it; having entered it, he became both the Being⁴ and the Beyond. He⁵ became the defined and the undefined, the founded and the foundationless, the conscious and the unconscious, the real and the unreal; whatever else there is—yea He became the entire Reality. For that reason sages declare that all this is Real. Regarding that there is also this verse:

[NOTES—1. *He, the Ātman, desired*—In this passage we get a sublime statement of creation as an act of the Divine Will. The emanation of the cosmos from Brahman as described in the second Lesson places beyond doubt the existence of Brahman; for the universe which we experience is an existence, and it cannot therefore spring up from non-existence. But even an insentient Primordial substance can be the First Cause of subsequent evolution, as the Sāṅkhyas and the scientists may have it. The Upaniṣadic view is just the contrary. It

is declared in the above sentence that the Will of the Divine Being is what is behind this projected universe. The root 'kam' in akāmayata (=desired) is used in the same sense in the Ṛgveda, X. 129. 4 where 'kāma' means will. Unlike, however, the kāma of creatures, the Will of the Supreme Being is one with Himself, because there is nothing besides him, and He does not need the help of accessories to bring about His Will. What is actually meant by the act of His Will is only the manifestation of the multiplicity and variety of the phenomenal universe, which is already present in Him as a possibility, by His own power of denomination and appearance, technically called nāma-rūpa-vyākaraṇa. These two oft-quoted Cosmological passage of this Upaniṣad establish that Brahman is the efficient cause and the material cause of the universe, in the language of logic. But metaphysically the universe having no separate existence outside of Brahman, Brahman is just its apparitional cause only.

2. *He brooded over etc.*—The original word 'tapas' literally denotes heat or heat of meditation. Penance is not its equivalent as there is no expiation involved in it here. What is meant to be conveyed by 'tapas' in this context is God's thought or intention about the design of the universe, His anguish and passion to express Himself in the universe.

3. *Verily, he entered it etc.*—It should not be supposed that the Divine Being enters into the created objects as a person having built a house entering it; this is impossible because the Deity is a Spirit without any spacial relation whatever. He is All and the Whole; and the whole can never be contained by the part. The allegory is meant only to point out the truth of the

evolution of Nature. The evolution of Nature is only the manifestation of the Spirit. Unless Spirit is somehow involved in Nature its evolution is unintelligible for us. According to Vedānta there is no absolute and total return of the universe to its Source, in time. Only individuals return at the completion of their evolution; i.e. when they attain liberation. The purpose of the Veda is to teach the science of liberation and illumination; and these two ends of life are achieved by the Divine involved in the individual and undergoing the limitations of birth and rebirth. Hence a clear statement to the effect that the individual soul who is to realize the Divine is in truth the Divine Himself is required, apart from the general assertion that the whole universe is a theophany. Moreover the figure of God's entrance into creation stresses the fact that Nature is the living garment of God, for He indwells, inspires, and controls the whole universe.

4. *Being and the Beyond*.—Sat and tyat are translated so. The two terms stand for what is manifest, gross, or concrete and what is unmanifest, subtle, or abstract. What is actually meant here by the statement is this: That infinite *part* of Brahman which is insusceptible of manifestation includes and exceeds that finite *part* which is manifested as the universe.

5. *He became the defined etc.*—Brahman being the ground and substratum of all, He is immanent even in contradictories. Whatever there is, perceived, intuited, or imagined, all that is He. The whole universe is Real as Brahman. Attention should be specially drawn to this passage as it clearly shows that the universe is never a non-existence like a square-circle or the human horn.

Brahman is the all in all of the universe ; intuition of Brahman is not a transmutation of the universe into Brahman or a rejection of it ; it is only the correction of an error in perception. Just as it is not possible to correct the erroneous perception of a snake in a rope without the knowledge of the identity between the superimposed snake and the actual rope, so also it is not possible to realize that there is only one Reality which is Brahman, without the knowledge of the identity between the world and Brahman through proper testimony. By stating that all this is Brahman the passage in question serves this purpose most appropriately. Brahmajñāna is not an act of contemplation in which one object is replaced by another ; it is a total comprehension in which consciousness is deepened and widened and made to work in all levels. That is why Śrī Saṅkara says while commenting on Brahmasūtras, II. 2. 29. जागरितोपलब्धं वस्तु न कस्यांचिदप्यवस्थायां बाध्यते—the objects experienced in waking perception are not cancelled at *any* state. Śrī Rāmakṛṣṇa also states that one who has climbed to the terrace finds that the steps that have led him there are also made of the same substance of the terrace.]

LESSON SEVEN

असद् वा इदमग्र आसीत् । ततो वै सदजायत ।
 तदात्मानं स्वयमकुरुत । तस्मात् तथ्सुकृतमुच्यत इति ॥
 यद् वै तथ्सुकृतम् । रसो वै सः । रसं ह्येवायं लब्ध्वा-
 नन्दी भवति । को ह्येवान्यात् कः प्राण्यात् । यदेष आकाश

आनन्दो न स्यात् । एष ह्येवानन्दयाति । यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति । यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति । तच्चेव भयं विदुषोर्मन्वानस्य । तदप्येष श्लोको भवति ॥ इति सप्तमोऽनुवाकः ॥

अग्रे in the beginning असत् Non-being वै indeed इदम् this आसीत् was; ततः from that वै verily सत् Being अजायत was born. तत् that आत्मानम् self स्वयम् by itself अकुरुत created. तस्मात् in consequence of that तत् that सुकृतम् self-created उच्यते is designated, इति so. यत् what वै verily तत् that सुकृतम् self-fashioned सः he वै indeed रसः a flavour. अयम् this one रसम् flavour हि surely एव only लब्ध्वा having grasped आनन्दी blessed भवति becomes. कः who हि indeed एव just, possibly अन्यथात् would breathe, कः प्राण्यात् breathe forth, live, यत् if एषः this आनन्दः bliss आकाशे in the ether न not स्यात् would be! एषः this one हि assuredly एव alone आनन्दयाति causes blessedness. एषः this one (the individual soul) यदा whichever time हि truly एव indeed अदृश्ये invisible अनात्म्ये incorporeal, unreal अनिरुक्ते nameless, undefined, unutterable अनिलयने homeless, supportless अभयम् peace, प्रतिष्ठाम् resting-place विन्दते obtains, अथ then सः he अभयम् peace, fearlessness गतः attained भवति becomes. यदा when हि merely एव verily एषः this one (individual soul) एतस्मिन् in this उ even

वरम् smallest अन्तरम् separation कुरुते makes अथ then तस्य for him भयम् fear भवति is; तत् that तु certainly एव indeed अमन्वानस्य unreflecting विदुषः knowing one भयम् fear. तत् अपि एषः श्लोकः भवति ।

‘In¹ the beginning this was indeed Non-Being. From that, verily, Being sprang up. That of itself assumed a self. Therefore It is called the self-made,² or the well-made.’ He, truly, is the flavour³ which is the essence of existence. Surely by grasping the flavour, this one, the individual soul, becomes blessed. Who,⁴ indeed, would breathe, who would remain alive, if this Bliss were not in the ether ! Indeed it is He and He alone that causes blessedness. Now, the individual⁵ soul becomes fearless only when it obtains a firm and peaceful ground in that invisible, self-less, unutterable, supportless, Reality. Whenever it assumes the smallest⁶ interval in that state of identity, then it has fear. That is why even a wise man has fear when he is not reflective. There is this memorial verse also regarding it :

[NOTES—1. *In the beginning etc.*—It does not denote the opening of any age, but only the first in order. Creation is an eternal flow in an ever present Now, of which

empirical experience is not possible. What is presented here is not an agnostic conception of a primal non-existent as some modern philosophers would think. Chāndogya, VI. 2. 1-2. makes that amply clear. Absence of attributes or properties cannot be equated with non-existence of the absurd or the self-contradictory like a human horn or a square-circle. R̥gveda X. 129. places Brahman above Being and Non-Being. The separation of Self and Not-Self is the start of creation ; therefore the Supreme Reality is first said to have assumed of its own accord a self. The individual soul too finds firm peace only in the self-less—i.e., non-dual—invisible Reality. Being and Non-Being, Saṅga and Nirṅga, are correlate aspects of that one Supreme Identity. Non-Being is the permissive principle, or the first cause, of Being from which the universe issues. The Ultimate Reality is at times negatively characterized in other religious traditions also. S'ūnya or Void is one among the one thousand appellations of Viṣṇu. The German mystic Bohme said, 'The Nothing bringeth itself into a will.'

2. *Self-made etc.*—Brahman being the Cause *par-excellence*, He is called Sukṛta. The word svakṛta is blurred into sukr̥ta and two meanings are ascribed to it in these forms. Being the First cause, Brahman is svakṛta or svayambhū. Sukṛta is the good or meritorious act which brings about desired effects. Actions have power to produce their respective fruits only through the great common cause, Brahman. Prof. Deussen detects here 'the first germ of a belief in a providence that guides to ends'. There is also the hint that all good acts are divinely inspired. The Mahimnaḥstotra says that the

acts of worship go to slumber as soon as they are done ; no sooner the deed is done than it is annihilated ; its fruit is granted by the Lord who is eternally vigilant, verse 20.

3. *Flavour which is the essence etc.*—‘Rasa is the sappy vegetative life in trees and plants, a tincture in rain, the elixir of life, the soma-dew that drips from the world-tree, seed in all that reproduces its kind, savour in all things eaten or drunk, and the principle of beauty in art ’ —says a modern critic. The one quality of Rasa is that it causes satisfaction. But for the value of Rasa is that world is destitute of taste or flavour. One who has comprehended the Bliss of Brahman is immersed in felicity and enjoys like a bee which has settled on a flower full of nectar ; his mind is supremely delighted. Nothing attracts a pure mind more than the Bliss of the Divine ; if God were not Rasa none will be attracted to Him. The Vaiṣṇavas of the Bengal School identify Rasa with Śrī Kṛṣṇa. While annotating the third verse of the Bhāgavata Viśvanāthacakravartin argues thus : In the Taittirīya the Kośas from Annamaya to Ānandamaya are set forth in an ascending grade of superiority, culminating in Brahman Who is the foundation, and then Rasa is identified with him ; so in that series Rasa occupies the apex. Rasa is not identical with Brahman but the base of It. In support of it Bhagavadgītā, XIV. 27. is quoted, and it is established that the Deity is a Person transcending Brahman and consisting of Rasa. In this view enjoyment of God is placed above knowledge of Him. But the spirit of the Upaniṣads in general and the experience of godmen like Śrī Rāmakṛṣṇa do not warrant this distinction. True knowledge and highest Bhakti are inseparable.

4. *Who indeed would breathe etc.*—The joy and zest of life is here ascribed to the presence of Bliss at the core of existence. The prime motive of every living creature is the attainment of joy or happiness. 'Say, who else moves all the Universe? The mother dies for her Young, robber robs! Both are but the impulse of the same Love!'—Swāmi Vivekānanda. The passage may also be interpreted by taking ānanda in apposition with ākaśa.

5. *The individual soul becomes fearless.*—We get here a trenchant analysis of the emotion of fear and its remedy. The basis of fear is the feeling of otherness. Cf. Bṛhadāraṇyaka, I. 4. 2. But fear departs without leaving a trace when a man recognizes his own Self as the All. Love tends to union, separation tends to fear. Fearlessness is the characteristic trait of one who has realized the Truth. Even for the wise man the moment he becomes unreflective—makes a distinction in the Self as subject and object—there is unrest for him. The slightest objectification of the Self brings with it fear. As long as one considers Brahman as an object of knowledge and not one's own Self one is exposed to fear. Here we get the answer to the question : Brahman being the Common Cause, will the ignorant along with the wise reach It? The ignorant will not reach It and even the knower of Brahman, if he finds separation from it. The completely uncharacterizable and transcendent aspect of Reality alone gives ultimate rest and unshakeable peace to the wandering soul. That is what is emphasized by the string of negative epithets.

6. *Smallest interval.*—The words in the text are differently construed : उत् + अरम् अन्तरम् कुरुते. अरम् < (अल्म्)

little अन्तरम् difference उत्कृते=उद्भावयति creates—Bhatta-
bhāskara. Or उ+दरम् (little) अन्तरम् कृते. Or उदरम्
cavity अन्तरम् difference,—Hume.

LESSON EIGHT

भीषाऽस्माद्वातः पवते । भीषोर्देति सूर्यः । भीषाऽस्माद-
ग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति ॥ सैषाऽऽनन्दस्य
मीमांसा भवति । युवा स्यात्साधु युवाऽध्यायकः । आ-
शिष्ठो द्रदिष्ठो बलिष्ठः । तस्येयं पृथिवी सर्वा वित्तस्य
पूर्णा स्यात् । स एको मानुष आनन्दः । ते ये शतं मानुषा
आनन्दाः । स एको मनुष्यगन्धर्वाणामानन्दः । श्रोत्रियस्य
चाकामहतस्य । ते ये शतं मनुष्यगन्धर्वाणामानन्दाः । स
एको देवगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य ।
ते ये शतं देवगन्धर्वाणामानन्दाः । स एकः पितॄणां चिर-
लोकलोकानामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये
शतं पितॄणां चिरलोकलोकानामानन्दाः । स एक आजान-
जानां देवानामानन्दः । श्रोत्रियस्य चाकामहतस्य ते ये
शतमाजानजानां देवानामानन्दाः । स एकः कर्मदेवानां
देवानामानन्दः । ये कर्मणा देवानपियन्ति । श्रोत्रियस्य

चाकामहतस्य । ते ये शतं कर्मदेवानां देवानामानुन्दाः । स
 एको देवानामानुन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये
 शतं देवानामानुन्दाः । स एक इन्द्रस्यानुन्दः । श्रोत्रि-
 यस्य चाकामहतस्य । ते ये शतमिन्द्रस्यानुन्दाः । स
 एको बृहस्पतेरानुन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये
 शतं बृहस्पतेरानुन्दाः । स एकः प्रजापतेरानुन्दः । श्रो-
 त्रियस्य चाकामहतस्य । ते ये शतं प्रजापतेरानुन्दाः । स एको
 ब्रह्मण आनुन्दः । श्रोत्रियस्य चाकामहतस्य । स यश्चायं
 पुरुषे । यश्चासीवादित्ये । स एकः । स य एवंवित् ।
 अस्माल्लोकान् प्रेत्य । एतमन्नमयमात्मानमुपसङ्क्रामति । एतं
 प्राणमयमात्मानमुपसङ्क्रामति । एतं मनोमयमात्मानमुपसङ्-
 क्रामति । एतं विज्ञानमयमात्मानमुपसङ्क्रामति । एतमानन्दमय
 मात्मानमुपसङ्क्रामति । तदप्येष श्लोको भवति ॥ इति अष्ट-
 मोऽनुवाकः ॥

अस्मात् from Him भीषा out of fear वातः wind पवते
 blows ; (अस्मात्) भीषा सूर्यः the sun उदेति rises ; अस्मात्
 from Him भीषा from fear अग्निः Agni च and इन्द्रः Indra
 च and पञ्चमः the fifth मृत्युः Death (च and) धावति speeds ;
 इति thus.

‘Out¹ of fear for Him the wind blows, through fear of Him the Sun rises, through fear of Him Agni and Indra, and Death, the fifth, speed?’

[NOTES—1. *Out of fear for Him etc.*—It is generally observed that only when one is under the pressure of necessity or fear of a master that one works incessantly and with precision. The great cosmic forces follow their law ceaselessly without the least error. On the analogy of human activity it must therefore be supposed that this is possible because these forces work in fear of a mighty Master. In fact the Will of God is expressed in the Laws of Nature; and hence they cannot be otherwise at any time. The very same idea is emphasized in the Kāṭhopaniṣad, VI. 3. also; and the eleventh chapter of the Bhagavadgītā gives a picturesque representation of this truth. The Upaniṣadic religion does not, however, conceive of a wrathful God. Brahman is equally the cause of fear and fearlessness. For it has been noted already in the seventh Lesson that one becomes fearless and tranquil when one finds his firm support in the Divine Reality. Fear springs up only when one is unthinking, when one perceives a distinction between one’s Self and the Divine Reality.]

सा that एषा this (well known) आनन्दस्य of bliss मीमांसा an examination भवति is:—आशिष्ठः most swift and alert द्रढिष्ठः very firm, very resolute, perfectly whole बलिष्ठः most vigorous अध्यायिक of good learning साधुयुवा noble youth युवा young man (स्यात् let there be); वित्तस्य

of wealth पूर्णा laden इयम् this सर्वा entire पृथिवी earth
तस्य his स्यात् let be, सः that एकः one measure मानुषः
human आनन्दः bliss. ते those ये which शतम् one
hundred मानुषाः of man आनन्दाः units of bliss सः that
मनुष्य-गन्धर्वाणाम् of the human genii एकः one unit आनन्दः
bliss. अकाम-हृतस्य not smitten with desires श्रोत्रियस्य
one who is full of Revelation, a sage च also. ते ये शतम्
मनुष्य-गन्धर्वाणाम् आनन्दाः सः देव-गन्धर्वाणाम् of the divine
genii एकः आनन्दः; ते ये शतम् देव-गन्धर्वाणाम् आनन्दाः
सः चिरलोक-लोकानाम् inhabiting the long-enduring world
पितृणाम् of the *manes* एकः आनन्दः; ते ये शतम् चिरलोक-
लोकानाम् पितृणाम् आनन्दाः सः आजानजानाम् (अजाने जाताः,
तेषाम्) of gods by birth देवानाम् of gods एकः आनन्दः; ते
ये शतम् आजानजानाम् देवानाम् आनन्दाः सः कर्मदेवानाम् of
those who have become gods by their deeds देवानाम्
of gods एकः आनन्दः; ये who कर्मणा by Vedic rites अपि
also देवान् gods यन्ति attain. ते ये शतम् कर्मदेवानाम्
देवानाम् आनन्दाः सः देवानाम् of the highest gods एकः
आनन्दः; ते ये शतम् देवानाम् आनन्दाः सः इन्द्रस्य of Indra
एकः आनन्दः; ते ये शतम् इन्द्रस्य आनन्दाः सः बृहस्पतेः of
Bṛhaspati एकः आनन्दः; ते ये शतम् बृहस्पतेः आनन्दाः सः
प्रजापतेः of Prajāpati एकः आनन्दः; ते ये शतम् प्रजापतेः
आनन्दाः सः ब्रह्मणः of Brahmā एकः आनन्दः । सः च and
अयम् this well known one पुरुषे in man यः which आदित्ये
in the sun असौ yonder one च and यः who सः that एकः
one. यः who एवम् in the manner stated विद्वान् he who
knows (सः he) अस्मात् from this लोकात् from the world

प्रेत्य having departed एतम् this अज्ञमयम् आत्मानम् उपसङ्क्रामति crosses over, एतम् प्राणमयम् आत्मानम् उपसङ्क्रामति ; एतम् मनोमयम् आत्मानम् उपसङ्क्रामति ; एतम् विज्ञानमयम् आत्मानम् उपसङ्क्रामति ; एतम् आनन्दमयम् आत्मानम् उपसङ्क्रामति । तत् अपि एषः श्लोकः भवति ॥

Now, this is an examination¹ of Bliss : Let it be supposed that there is a youth, a noble youth, in the prime of his age, most² swift and alert, perfectly whole and resolute, most vigorous and of good learning, and that to him belongs the entire earth laden with all riches. Then we have in him one measure of human joy. One hundred such units of human joy make a single unit of joy which the human genii possess. A sage full of Revelation and free from all cravings also possesses the same joy. One hundred such units of joy which the human genii possess make the joy of the heavenly genii ; one hundred such units of joy which the heavenly genii possess make the joy of the *Manes* who inhabit the long-enduring world ; one hundred such units of joy which the *Manes* inhabiting the long-enduring world possess make the joy of those gods who are so by birth in the Ājāna heaven ; one hundred

such units of joy which the Ājāna-born gods possess make the joy of those who have become gods by the force of their deeds; one hundred such units of joy which those gods who have become such by their deeds—for it also happens that a man attains to godhood by his own deeds—make the joy of the highest gods; one hundred such units of the joy of the highest gods make the joy of Indra; one hundred such units of Indra's joy make the joy of Bṛhaspati; one hundred such units of Bṛhaspati's joy make the joy of Prajāpati; one hundred such units of Prajāpati's joy make the bliss of Brahmā. A sage who is full of Revelation and free from all cravings possesses all these various measures of joy severally and progressively. And³ this Bliss which is in the human being and in the yonder Sun are the same. He who comprehends fully as stated above, after departing from this world, transcends the Annamaya, Prāṇamaya, Manomaya, Vijñānamaya, and Ānandamaya Selfs. With regard to that there is also this memorial stanza.

[NOTES—1. *Examination of Bliss etc.*—To the wise man earthly existence is full of suffering as to excite

longings for deliverance. To over-step hunger and thirst, pain and illusion, old age and death, and to be exalted above evil, is the genuine desire that has found expression in the human heart for all time. Religions, however, admit that gods and angels are free from such human limitations. But it is peculiar to the Upaniṣads that the Godhead is not a Being full of Bliss but Bliss itself, admitting of no enhancement. That Bliss of Brahman, the Upaniṣads state, is not totally beyond the comprehension of the ordinary man ; for even the worldly good which he cherishes is only an aspect of the supreme spiritual good, the acme of Bliss. Through a mythological scale this is vividly brought out in this Lesson. The best human happiness, say of a wise and healthy world-sovereign, is a trillionth part of the Bliss of Brahmā. Human and divine Gandharvas, Piṭṛs, Ājānadevas, Karmadevas, Devas, Indra, Bṛhaspati, and Prajāpati have respectively, a hundred, a ten thousand, a million, a hundred million, a ten thousand million, a billion, a hundred billion, a ten thousand billion, and a million billion times more joy than the best man. From this calculus it cannot however be said that sensuous joy multiplied a given times will make Divine Bliss. For the Śruti states clearly that the Bliss of Brahman is realized by him only in whom there is no vestige of cravings and who is full of Revelation and therefore absolutely free from sin. This suggests that the two types of joy, worldly and spiritual, are incommensurable. Therefore it should be understood that even the joy of Brahmā, the creator, pure and great as it is, can not be the Bliss which is the Supreme Reality ; it is only the highest manifestation of It. Some interpret

the Bliss that is the highest denomination in the scale is actually Brahman Itself. This would suggest that spiritual good is not qualitatively different from worldly good. The Bṛhadāraṇyakopaniṣad, IV. 3. 33. also gives a similar hierarchy of bliss leading up to the Bliss that is Brahman.

2. *Most Swift etc.*—The three superlative adjectives convey the pleasure of a nimble body, the happiness of good health, and the joy of power. The Gandharvas are a class of heavenly beings mentioned from the Ṛgveda downwards. Viśvāvasu is their leader. He guards Soma and is supposed to be a good physician. He also directs the course of the sun's horses and possesses and reveals the knowledge of heavenly and divine things. In the Epics and the Purāṇas the Gandharvas are characterized as celestial musicians. They form the orchestra at the banquet of the gods, and together with Apsarasas, they belong to the heaven of Indra. They constitute one of the classes into which higher creation is divided. Manuṣya-gandharvas are those heavenly singers who possess human features; the term may refer also to those men who have ascended to the state of Gandharvas. Viśvāvasu and the rest belong to the class of divine genii. Ājāna, according to Bhaṭṭa-bhāskara, means the repeated epochs of Manu, manvantara; and the gods who are born in each of these epochs as the attendants of higher gods are therefore called Ājānaja-devas. Indra is the chief of gods and Bṛhaspati is his preceptor. Prajāpati is explained as the lord of creatures by some and as Hiraṇyagarbha by others. If the latter meaning is accepted, 'Brahma', immediately following, will refer to Brahman the Supreme.

3. *And this bliss etc.*—The word Āditya is rendered as sun. It literally means that Being Who exists from the beginning. The passage states that the bliss that is realized by the liberated soul within itself and the bliss of Brahman are one and the same. The Upāsaka who has been engaged in the contemplation of the various Kos'as transcends all of them and establishes himself in the Bliss of Brahman. The passage in question is generally translated thus: He who is in the person here and he who is yonder in the sun are the same. This idea is met in the Īśāvāsya, 16. and other places in the Upaniṣads, If 'saḥ' is taken to refer to 'ānandaḥ,' immediately preceding, as it does and as it has been translated here, the meaning given above would legitimately follow.]

LESSON NINE

यतो वाचो विवर्तन्ते । अप्राप्य मनसा सह । आनन्दं
ब्रह्मणो विद्वान् । न बिभेति कुतश्चेति । एतद् न ह
वाचं न तपति । किमहं साधु नाकुरवम् । किमहं
पापमकरवमिति । स य एवं विद्वानेते आत्मानम् स्पृणुते ।
उभे ह्येवैष एते आत्मानम् स्पृणुते । य एवं वेद ।
इत्युपनिषत् ॥ इति नवमोऽनुवाकः । सहनाववतु० इति
शान्तिः ॥

यतः that from which वाचः all speech अप्राप्य unable to reach मनसा सह with the mind निवर्तन्ते turns away, recoils ब्रह्मणः of Brahman आनन्दम् Bliss विद्वान् knowing one कुतश्चन from any source whatever न not बिभेति is afraid. एतम् such a one ह of course वाच verily न not तपति torments—अहम् I किम् why साधु right न not अकरवम् have done ; अहम् I पापम् wrong अकरवम् have done इति thus. सः he यः who एवम् as stated विद्वान् comprehensor एते these उभे two आत्मानम् Self, spiritual Essence स्पृणुते redeems. यः who एवम् thus वेद realizes एषः this one आत्मानम् his Self स्पृणुते redeems. इति so उपनिषत् secret instruction.

That¹ from which all speech with the mind turns away, not having reached It, knowing the bliss of that Brahman man fears nothing. Verily, the thought² Why have I not done the right? Why have I done wrong? does not, of course, torment such a one. He who is a comprehensor in the manner described above redeems his Self from both these thoughts. For, truly, he who knows this redeems himself from both. Such is this secret instruction.

[NOTES—1. *That from which etc.*—This passage along with Brhad., III. 8. 8, III. 9. 27, IV. 2. 4,

Kaṭha, III. 15, VI. 12, Kena, 3. 8. 11, S'vetāśvatara, IV. 19-20 and several others state that Brahman is indeterminate by thought and inexpressible by word. But at the same time it is clearly emphasized that he who knows the Bliss of Brahman transcends all fear; for Brahman is the source of unsurpassable peace for those who know It as their own spiritual Essence, and the cause of fear for those who deny or feel themselves separate from it.

2. *The thought etc.*—Ethics is the science that treats about the relation between the individual agent and his social environment. It fixes the norm for individual behaviour in the light of social and individual happiness. The sense of individuality is the basis of all moral regulations. One who has effaced all egotism and individuality needs no moral rules to bind him to good life. He requires no conscious effort to be perfect just as a trained dancer does not require any special effort to avoid wrong steps. He transcends the realm of 'do-s' and 'do-not-s'. His whole behaviour becomes one with the divine perfection and he is no more impelled by any external standard. This is what is emphasized in the above passage. The Christian Bible says, 'But if you are led by the spirit, you are not under the law.'—Galatians, V. 18; also 'Whoever is born of God cannot sin.' The terms sādhu and a-sādhu stand for ritualistic works that will give higher enjoyments and actions which drag one down to a lower life, or deeds done perfectly or with blemishes. Since the man of illumination does not crave for heavenly joys or fears hellish torments, he never cares for such deeds. The sentence may be translated also as: 'What good have I failed to do? What evil have I done?'

The Kātharudropaniṣad gives the substance of the whole Valli in the following verses :

न कर्मणा न प्रजया न चान्येनापि केन चित् । ब्रह्मवेदनमात्रेण ब्रह्मा-
 प्रोत्येव मानवः ॥ तद् विद्याविषयं ब्रह्म सत्यज्ञानसुखाद्वयम् । संसारे च
 गुहावाच्ये मायाऽज्ञानादिसंज्ञके ॥ निहितं ब्रह्म यो वेद परमे व्योम्नि संज्ञिते ।
 सोऽश्नुते सकलान् कामान् क्रमेणैव द्विजोत्तमः ॥ प्रत्यगात्मानमज्ञानमाया-
 शक्तेश्च साक्षिणम् । ज्ञात्वा ब्रह्माहमस्मीति ब्रह्मैव भवति स्वयम् ॥ ब्रह्मभूता-
 त्मनस्तस्मादेतस्मात् शक्तिमिश्रितात् । अपञ्चीकृत आकाशः सम्भूतो रज्जु-
 सर्पवत् ॥ आकाशाद् वायुसंज्ञस्तुस्पर्शोऽपञ्चीकृतः पुनः । वायोरभिस्तथा
 चाग्रेरप अद्भ्यो वसुन्धरा ॥ तानि भूतानि सूक्ष्माणि पञ्चीकृत्येश्वरस्तदा ।
 तेभ्य एव विसृष्टं तद् ब्रह्माण्डादि शिवेन ह ॥ ब्रह्माण्डस्योदरे देवा दानवा
 यक्षकिन्नरः । मनुष्याः पशुपक्षयाद्यास्तत्तत्कर्मानुसारतः ॥ अस्थिस्नाय्वादि-
 रूपोऽयं शरीरं भाति देहिनाम् । योऽयमग्नमयो ह्यात्मा भाति सर्वशरीरिणः ॥
 ततः प्राणमायो ह्यात्मा विभिन्नश्चान्तरस्थितः । ततो विज्ञान आत्मा तु ततोऽ-
 न्यश्चान्तरः स्वतः ॥ आनन्दमय आत्मा तु ततोऽन्यश्चान्तरः स्थितः ।
 योऽयमग्नमयः सोऽयं पूर्णः प्राणमयेन तु ॥ मनोमयेन प्राणोऽपि तथा पूर्णः
 स्वभावतः । तथा मनोमयो ह्यात्मा पूर्णो ज्ञानमयेन तु ॥ आनन्देन सदापूर्णः
 सदा ज्ञानमयः सुखम् । तथानन्दमयश्चापि ब्रह्मणोन्येन साक्षिणा ॥ सर्वान्तरेण
 पूर्णश्च ब्रह्म नान्येन केन चित् । यदिदं ब्रह्मपुच्छाख्यं सत्यज्ञानाद्वयात्मकम् ॥
 सारमेव रसं लब्ध्वा साक्षाद्देही सनातनम् । सुखीभवति सर्वत्र अन्यथा सुखिता
 कृतः ॥ असत्यस्मिन् परानन्दे स्वात्मभूतेऽखिलात्मनाम् । को जीवति नरो
 जन्तुः को वा नित्यं विचेष्टते ॥ तस्मात् सर्वात्मना चित्ते भासमानो ह्यसौ
 परः । आनन्दयति दुःखादयं जीवात्मानं सदा विभुः ॥ यदा ह्येवैष एतस्मिन्
 दृश्यत्वादिलक्षणे । निर्भेदं परमाद्वैतं विन्दते च महायतिः ॥ तदेवाभयमत्यन्त-
 कल्याणं परमामृतम् । सद्रूपं परमं ब्रह्म त्रिपरिच्छेदवर्जितम् ॥ यदा ह्येवैष
 एतस्मिन्लप्यन्त्यन्तरं नरः । विजानाति तदा तस्य भयं स्यान्नात्र संशयः ॥
 अस्यैवानन्दलेशेन स्तम्बान्ता विष्णुपूर्वकाः । भवन्ति सुखिनो नित्यं तार-

तम्यक्रमेण तु ॥ तत्तत्पदविरक्तस्य श्रोत्रियस्य प्रसादिनः । स्वरूपभूत आनन्दः
 स्वयं भाति परे यथा ॥ निमित्तं किञ्चिदाश्रित्य खलु शब्दः प्रवर्तते ।
 यतो वाचो विवर्तन्ते निमित्तानामभावतः ॥ निर्विशेषे परानन्दे कथं शब्दः
 प्रवर्तते । तस्मादेतन्मनः सूक्ष्मं व्यावृत्तं सर्वगोचरम् । यस्माच्छ्रोत्रत्व-
 गक्ष्यादिखादि कर्मेन्द्रियाणि च । व्यावृत्तानि परं प्राप्तुं न समर्थानि तानि
 तु ॥ तद् ब्रह्मानन्दमद्वन्द्वं निर्गुणं सत्यचिद्धनम् । विदित्वा स्वात्मरूपेण
 न बिभेति कुतश्चन ॥ एवं यस्तु विजानाति स्वशूरोऽपदेशतः । स साध्व
 साधुकर्मभ्यां सदा न तपति प्रभुः ॥ ताप्यतापकरूपेण विभातमखिलं जगत् ।
 प्रत्यगात्मतया भाति ज्ञानाद् वेदान्तवाक्यजात् ॥ 9—36.

CHAPTER THREE : BHRGU-VALLI

सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु । मा विद्विषावहै ॥ ॐ शान्तिः
शान्तिः शान्तिः ॥

LESSON ONE

भृगुर्वै वारुणिः । वरुणं पितरमुपससार । अधीहि
भगवो ब्रह्मेति । तस्मा एतत् प्रोवाच । अन्नं प्राणं चक्षुः
श्रोत्रं मनो वाचमिति । तद् होवाच । यतो वा इमानि
भूतानि जायन्ते । येन जातानि जीवन्ति । यत् प्रयन्त्यभि-
संविशन्ति । तद् विजिज्ञासस्व । तद् ब्रह्मेति । स तपो-
ऽतप्यत । स तपस्तप्त्वा ॥ इति प्रथमोऽनुवाकः ॥

भृगुः Bhṛgu वै verily वारुणिः the son of Varuṇa भगवः
Revered Sir ब्रह्म Brahman अधीहि declare इति thus
(requesting) पितरम् father वरुणम् Varuṇa उपससार ap-
proached. तस्मै to him (सः वरुणः he, Varuṇa) एतत् this
प्रोवाच taught:—अन्नम् food, प्राणम् Vital airs, चक्षुः sight,

श्रोत्रम् hearing, मनः mind, वाचम् speech (च and ब्रह्मत्वेन as Brahman विजानीहि reflect) इति thus. (ततः further) तम् to him उवाच (Varuṇa) said इ indeed, then:—यतः from whence वै verily इमानि these भूतानि beings जायन्ते are born, जातानि having been born येन by which जीवन्ति remain alive, यत् which प्रयन्ति (Nom. pl. of प्रयन्) deceasing अभिसंविशन्ति enter, तत् that विजिज्ञासस्व be desirous of understanding; तत् that ब्रह्म (is) Brahman. सः he (Bhṛgu) तपः Tapas अतप्यत performed; सः he तपः austerity तपत्वा having performed,

The celebrated Bhṛgu Vāruṇī approached his father Varuṇa requesting, 'Revered Sir, instruct me about Brahman'. As a means to the knowledge of Brahman Varuṇa taught him food,¹ Vital, airs, sight, hearing, mind, and speech. He added: Seek² to know that from which all beings here are born, having been born, by which they remain alive, and into which, on departing, they enter. That is Brahman. Bhṛgu³ performed austerity; having performed austerity,

[NOTES.—Having given in the second chapter a vivid account of the Supreme Reality, the nature of the universe, and the goal of man, the Upaniṣad now teaches with the help of an anecdote, the means of attaining the supreme end of life. The story of Varuṇa

instructing his son about Brahman suggests what a great treasure Brahmagvidyā is and how the worthy son Bhṛgu was anxious to receive it as a paternal gift. We learn from Bṛh., VI. 3. 12, Śvetāśvatara, VI. 22, Maitrāyaṇyupaniṣad, VI. 29, and Subālopaniṣad, 16, that the supreme spiritual wisdom is to be imparted to none other than a son or a disciple whose conduct and descent is well-known, and who has served the Guru a term of at least one year with perfect self-control. The story makes it clear that even if one is a son he is instructed in the supreme knowledge only if he has a true longing for it and asks for it. It is suggested by commentators that Bhṛgu is the famous founder of the Bhārgava clan. A colloquy between Bhṛgu and his father is given in the Śatapathabrāhmaṇa, II. 6. 1. also. The story also brings home to us the truth that the knowledge of Brahman is attained only with the aid of a proper teacher.

1. *Food etc.*—Experienced teachers throw the hints to the pupils and leave them to work out the problem by themselves; they never extinguish the disciple's spirit of enquiry by supplying them with clear-cut and ready-made answers; nevertheless they are genuinely anxious to guide them step by step and correct possible errors. The great preceptor Varuṇa was, he indicated the way to Brahman first by offering certain inadequate conceptions which, he was sure, will lead his son to more adequate ones by the force of their inner logic. Food, Vital airs, and mind form the substance of the first three sheaths or Selfs. Sight, hearing, and speech are here indicative of the other organs of senses also; together they form the gateways to knowledge. The help of all these was summoned to push Bhṛgu's enquiry into

Brahman. Bhaṭṭabhāskara in his commentary suggests that here Bhṛgu was taught that pure food and controlled senses are necessary for the realization of Brahman. Bhṛgu therefore on hearing this hint proceeds to perform austerities. Others expound that they are the different categories that form, as it were, the gateways to Brahman, and that they are to be criticized and transcended as is done in the sequel. Accepting this latter interpretation we have to take that sight, hearing, and speech stand for Vijñānamaya which comes immediately after food, Vital airs, and mind, in the order of the categories which Bhṛgu reflected upon as Brahman and found inadequate to merit the highest status of Brahman.

2. *Seek to know that etc.*—Enunciation, definition, and examination are the well-known methods recognized in a rational enquiry into truth. Brahman has been enunciated as the Principle to be realized through the means of food and the rest. In this passage a definition of Brahman is given in the light of which the tentative categories are to be examined by the seeker. The Kenopaniṣad, 4. also suggests that the true Power which lies behind speech, mind, sight, ear, and vital airs is Brahman; these faculties are truly indicative of Brahman; depending on Brahman they function. These sense-powers as well as the material out of which the psycho-physical personality of man and Nature are constituted are to be examined in the light of the definition of Brahman given by Varuṇa. The definition states that Brahman is that in which the universe has its ground and support, that in which the universe has its origination, sustentation, and dissolution. Such a

definition of Brahman is met in Śvetāś', III. 2, Muṇḍak., II. 2, Brahmasūtras, I. 1. 1, Bhāgavata, I. 1. 1. and Gītā, VIII. 18-19. The various categories suggested cannot square with the definition. The defining clause suggests also that the Divine Reality is the source of all creatures born in the world, that It is their immanent soul, and that It is the goal into which they return when they attain liberation from the chain of transmigratory existence by the power of His grace. Varuṇa here exhorts his son to have an intense longing to realize Brahman. For Mumukṣutva or intense longing to get oneself free from the bondage of transmigratory existence through realization of Brahman is the base and starting point of spiritual life. Mumukṣutva and Jijñāsā are but one and the same urge manifesting as cause and effect. When the will and desire are potent, the means and end will naturally follow.

3. *Bhṛgu performed austerity.*—This sentence is repeated five times at the end of this and the following four Lessons in which we get the portrayal of Bhṛgu's attempt to rise from lower and lower Selves to the Highest Self which is Bliss—an attempt which, in other words, synchronizes with his progressive effort to arrive at Brahman by applying the definition supplied by his father to categories such as food, life-force, mind, and the individual Ego. The repetition is meant to serve as a powerful reminder that austere devotion or Tapas is the primary and most effective means of attaining realization of Brahman. It is worth while here to reflect briefly on the importance and nature of Tapas in its various aspects. (a) The importance of Tapas as the very soul of spiritual life is recognized in all our

scriptures as well as in all the important religions of the world. The Taittirīyāranyaka, VI. 63. 3. states that the gods attained divinity through Tapas, and that it is the highest. While extolling Tapas, Manu (XI. 235-245) states that through austere devotion alone one accomplishes what is hard for achievement or what is beyond one's reach, and that gods accept only the worship of such a person who has purified himself through Tapas. The Mātsyapurāṇa states : तपोभिः प्राप्यतेभीष्टं नासाध्यं हि तप-
स्यतः । दुर्भगत्वं वृथा लोको बहते सति साधने ॥ तपसो हि परं नास्ति
तपसा विन्दते महत् । तपसा क्षीयते पापं मोदते सह दैवतैः ॥ Through
austerity desires are fulfilled; there is nothing that cannot be accomplished through devotion; when there is such means people are unlucky to no purpose; nothing can excel Tapas; one attains the supreme through it, casting away all sin by its power, and enjoys in the company of gods. Hence the sage Ṛṣabha admonishes his sons: Dear children, having taken a human birth you ought to engage yourself in holy Tapas by which your mind will become stainless and you will obtain the supreme Bliss of Brahman. It does not befit one to abandon oneself piggishly to sense enjoyments having got a human birth—नायं देहो देहभाजां नृलोके कष्टान् कामानर्हते विड्भुजां ये । तपो दिव्यं पुत्रका येन सत्त्वं शुध्येत् ब्रह्मसौख्यं त्वनन्तम् ॥
Bhāgavata, V. 5. 1. The Upaniṣads emphasize the value of Tapas repeatedly. See *Supra* p. 57 and also Brhad., IV. 4. 22; S'vetāśvatara, I. 15, 16 & VI. 21; Kāṭha, II. 15; Muṇḍaka, I. 2. 11 & III. 1. 15; Pras'na, I. 2 & 15 and Maitrāy., IV. 4. (b) The nature of Tapas may be described under two aspects, external or Ādhibhautika and internal or Ādhyātmika. This however

is not a very clear-cut classification as it is hard to make a physical and psychological distinction. It may be stated that in the lower stages Tapas consists in the mortification of the body by long fasts and physical austerities such as Kṛcchra, Cāndrāyana, Parāka, and Sāntapana. In keeping with this the Bṛhad., V. 11. 1. states that ill-health imposed by nature upon a man forms the highest Tapas if he is prepared to submit to it without any murmur. This physical form of Tapas is the most prevalent one and the etymological sense readily lends itself to that meaning. The term Tapas is derived from $\sqrt{\text{तप्}}$, meaning 'to give heat' or 'to suffer pain.' The psychological meaning was evolved metaphorically. In order to control the powers and energies of the mind and body a determined and vigilant exercise of will and even voluntary infliction of pain become necessary. Great exertion and tension will be called to play. Hence in the psychological aspect Tapas consists of the mastery of will and thought by the habitual practice of exercising restraint over the bodily desires and affections which tend to lower objects so that the aspirant may advance in the life of holiness. It is easy to find that the foundation of the conception is in the idea that essentially man is Spirit and that his body must be subjected to the soul for the full manifestation of the glories of the Spirit. The disciplines that are formulated in the Śruti and customary codes are systematic though varied. All of them are meant for the taming or eradication of passions, desires, and impulses that militate against the spiritual life. To cite some instances, Gautama, XIX. 16. states :—ब्रह्मचर्यं सत्यवचनं सवनेषूदकोपस्पर्शनं आर्द्रवस्त्रता अभःशयिता अनाशक इति तपांसि । Continence, truthfulness, thrice bath

a day, wet cloth, sleeping on the floor, and food-restrictions constitute Tapas. S'āṅkarācārya defines Tapas in various contexts as कायेन्द्रियमनःसंयमम् ; बाह्यान्तःकरण-समाधानम् ; स्वाश्रमविहितं कर्म ; etc. Madhusūdana on Gītā, X. 5. says : शास्त्रीयेण मार्गेण कायेन्द्रियशोषणं तपः ; Dhanapati ; ibid., says : इन्द्रियसंयमपुरस्सरं शास्त्रीयं शरीरपीडनम् । To safeguard from error and excess it is always insisted that self-control and mortification must be based on scriptural rules. The higher purpose of Tapas is a withdrawal of the mind from the hindrances and temptations of the world and flesh and the clarifying of its vision for what is spiritual and true. Hence getting rid of cravings and focussing all the energies of mind on the Divine Reality form the purest and highest form of Tapas. कामत्यागस्तपः स्मृतः, Bhāgavata, XI. 20. 37. प्राणायामो ब्रह्मचर्यं मौनं चैव निराशनम् । इत्येतत्तपसो रूपं ध्यानं च परमेष्ठिनः । It is evident from this authority that apart from the subjugation of the body, solitude, etc. meditation on the Supreme is Tapas par excellence. Hence Gītā, IV. 10. and Muṇḍaka., I. 9. speak of Jñāna and Tapas as identical, and it is stressed by Yājñavalkya, मनसश्चेन्द्रियाणां च ह्येकाग्र्यं परमं तपः । तज्ज्यायः सर्वधर्मेभ्यः स धर्मः पर उच्यते । The highest Tapas and the best of all duties is concentration of thought. The Nirālambopaniṣad has the last word on Tapas : ब्रह्मसत्यं जगन्मिथ्येत्यपरोक्षज्ञानाग्निना ब्रह्माद्यैश्वर्याशासिद्धसङ्कल्पबीजसन्तापं तपः । The scorching of all psychoses such as hope for the glory of Brahmā etc. by the fire of Brahman-intuition is Tapas. And hence Taittirīyāranyaka, VI. 62. 10-12 establishes that Sannyāsa is the highest Tapas. This supreme concentration of thought on truth is what Bhṛgu engaged himself in. Hence his father taught him that

Tapas is Brahman. But the Tapas that prepares the aspirant for this highest Tapas is beautifully given in the Bhagavadgītā, XVII. 14-16.]

LESSON TWO

अन्नं ब्रह्मेति व्यजानात् । अन्नादयेव खल्विमानि
भूतानि जायन्ते । अन्नेन जातानि जीवन्ति । अन्नं
प्रयन्त्यभिसंविशन्तीति ॥ तद्विज्ञाय । पुनरेव वरुणं पितर-
मुपससार । अधीहि भगवो ब्रह्मेति । तं हौवाच तपसा
ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स
तपस्तप्त्वा ॥ इति द्वितीयोऽनुवाकः ॥

(सः he) अन्नम् food ब्रह्म Brahman इति thus व्यजानात् understood; हि for, अन्नात् from food एव indeed खलु certainly इमानि these (here) भूतानि beings जायन्ते are born; जातानि having been born अन्नेन by food जीवन्ति they live; प्रयन्ति on departing अन्नम् food अभिसंविशन्ति they enter into, इति thus. तत् that (i.e. the nature of food) विज्ञाय having understood thoroughly (भृगुः Bhṛgu) पुनः एव again पितरम् father वरुणम् Varuṇa उपससार approached, भगवः Revered Sir, ब्रह्म Brahman अधीहि instruct, इति so. (पिता वरुणः) तम् him उवाच said इ then:—तपसा through reflection, austerity ब्रह्म Brahman विजिज्ञासस्व seek to understand; तपः austerity ब्रह्म (is)

Brahman, इति so. सः he (Bhṛgu) तपः austerity अतप्यत performed. सः तपः तप्यत्वा having performed,

he understood that food¹ is Brahman; for, certainly, all beings here are, indeed, born from food; having been born, they remain alive by food; and on departing, they enter into food. Having thus reflected on the true nature of food, again he approached his father Varuṇa saying, 'Revered Sir, instruct me about Brahman'. Then the father said to him: 'Seek to know Brahman through austerity; austerity is Brahman.' He performed austerity; and after having performed austerity,

[NOTES—1. *Food etc.*—See notes on pp. 90 & 91. Finding that Annam did not suit the definition, the son returns to the father. At this stage Varuṇa specifically suggests Tapas as a means of knowing Brahman, for encouraging his son to persist in the method of deep reflection he had chosen, until he achieved his goal. The fact that Bhṛgu took 'food' for Brahman also indicates that further Tapas was required to make his vision subtle. The reiteration of Tapas and its identification with Brahman in a figurative way shows that Tapas is the only means of knowing Brahman. One should be devoted to Tapas, the means, as much as one is devoted to Brahman, the goal. The means being perfected, the end follows. That is what is hinted by stating 'Tapas is Brahman.']

LESSON THREE

प्रा॒णो ब्र॒ह्मेति॒ व्य॒जानात् । प्रा॒णाद्ध॒र्येव॒ स्व॒स्त्रि॒मानि॒
 भू॒तानि॒ जाय॑न्ते । प्रा॒णेन॒ जा॒तानि॒ जीव॑न्ति । प्रा॒णं
 प्र॒यन्त्य॒भिसं॒वि॒शन्तीति॑ ॥ तद्वि॒ज्ञाय॑ । पुन॒रेव॒ वरु॑णं पि॒त॑
 रमु॒प॒ससार॑ । अ॒धीहि॒ भगवो॑ ब्रह्मेति॑ । तग्ं॒ हौवाच॑ ।
 तप॑सा ब्र॒ह्म वि॒जि॒ज्ञास॒स्व । तपो॑ ब्रह्मेति॑ । स तपो॑स्तप्यत ।
 स तप॑स्तप्त्वा ॥ इति तृतीयोऽनुवाकः ॥

(सः) प्राणः ब्रह्म इति व्यजानात् ; हि, प्राणात् एव खलु इमानि
 भूतानि जायन्ते ; जातानि प्राणेन जीवन्ति ; प्रयन्ति प्राणम् अभि-
 संविशन्ति ; इति ॥ तत् विज्ञाय (भृगुः) पुनः एव पितरम् वरुणम्
 उपससार, 'भगवः ब्रह्म अधीहि' इति । (पिता वरुणः) तम् उवाच
 ह—'तपसा ब्रह्म विजिज्ञासस्व, तपः ब्रह्म' इति । सः (भृगुः) तपः
 अतप्यत ; सः तपः तप्त्वा,

he¹ understood that Prāṇa is Brahman ; for
 certainly all beings here are, indeed, born from
 Prāṇa ; having been born, they remain alive
 by Prāṇa ; and on departing, they enter into
 Prāṇa. Having thus reflected on the true
 nature of Prāṇa, again, he approached his
 father Varuṇa saying, 'Revered Sir, instruct
 me about Brahman.' Then the father said

to him : 'Seek to know Brahman through austerity ; austerity is Brahman.' He performed austerity ; and after having performed austerity,

[NOTES—1. *He understood Prāṇa etc.*—The translation of the first six Lessons are to be read together, as they are syntactically connected. In this Lesson materialism is abandoned in favour of vitalism. Just as 'food' cannot be Brahman as it is changeable, so also Prāṇa too cannot be Brahman. The material body is produced by the Vital Force which is a higher category. In the absence of Prāṇa, says Brh. V. 12. 1., Anna decays. Chāndogya., VI. 11. 3. also states that without Life this will die (जीवापेतं वाव किलेदं म्रियते). Anna or the gross universe is not Brahman ; Prāṇa which is the aspect of the activity of the Cosmic Being also cannot be Brahman, even though it may be doubted to be such by noticing that Apāna brings about child-birth, the five-fold breath sustains it, and Udāna causes death.]

LESSON FOUR

मनो ब्रह्मेति व्यजानात् । मनसो ह्येव स्वल्पिमानि
भूतानि जायन्ते । मनसा जातानि जीवन्ति । मनः
प्रयन्त्यभिसंविशन्तीति ॥ तद्विज्ञाय । पुनरेव वरुणं पितरमु-
पससार । अर्धीहि भगवो ब्रह्मेति । तं ह्येवाच । तपसा

ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स
तपस्तप्त्वा ॥ इति चतुर्थोऽनुवाकः ॥

(सः) मनः ब्रह्म इति व्यजानात्; हि, मनसः एव खलु इमानि
भूतानि जायन्ते; जातानि मनसा जीवन्ति; प्रयन्ति मनः अभि-
संबिशन्ति; इति ॥ तत् विज्ञाय (भृगुः) पुनः एव वरुणम् पितरम्
उपससार, ' भगवः ब्रह्म अधीहि ' इति । (पिता वरुणः) तम् उवाच
ह—'तपसा ब्रह्म विजिज्ञासस्व, तपः ब्रह्म' इति । सः (भृगुः) तपः
अतप्यते; सः तपः तप्त्वा,

he understood that Manas' is Brahman; for certainly all beings here are, indeed, born from Manas; having been born, they remain alive by Manas; and on departing, they enter into Manas. Having thus reflected on the true nature of Manas, he again approached his father saying, 'Revered Sir, instruct me about Brahman'. Then the father said to him: 'Seek to know Brahman through austerity; austerity is Brahman.' He performed austerity; and after having performed austerity,

[NOTES—1. *Manas is Brahman etc.*—By reflection Bhṛgu next suspects manas to be Brahman. Unlike Prāṇa which is unconscious, mind is a conscious entity. It is the principle of knowing, and it represents also the will-power of the Cosmic Being. The universal mind

has created the material universe. Even the individual life begins when by an act of mind, as Pras'nopanisad, III. 3 & 9. says, Prāṇa comes into the body. So also at the death of a previous body the future body is fashioned by thought (cf. Bṛhadāraṇyaka, VI. 4. 3). It needs no special mention that beings are sustained through life by acting and reacting with the environment through mind. Brahman is the Principle of Consciousness just as the mind is. So Bhṛgu superficially accepted mind to be Brahman inasmuch as it has the marks of Brahman. But through reflection he soon discovered that even mind is only a lower category, because he was able to understand that mind is just an organ of knowledge even as sight and the rest, and that its consciousness is only borrowed.]

LESSON FIVE

विज्ञानं ब्रह्मेति व्यजानात् । विज्ञानाद्धैव खल्विमानि
भूतानि जायन्ते । विज्ञानेन जातानि जीवन्ति । विज्ञानं
प्रयन्त्यभिसंविशन्तीति ॥ तद्विज्ञाय । पुनरेव वरुणं पितरमु-
पससार । अथीहि भगवो ब्रह्मेति । तं हौवाच । तपसा
ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स
तपस्तप्त्वा ॥ इति पञ्चमोऽनुवाकः ॥

(स) विज्ञानम् ब्रह्म इति व्यजानात् ; हि, विज्ञानात् एव खलु इमं नि भूतानि जायन्ते ; जातानि विज्ञानेन जीवन्ति ; प्रयन्ति विज्ञानम् अभिसंविशन्ति ; इति ॥ तत् विज्ञाय (भृगुः) पुनः एव वरुणम् पितरम् उपससार, 'भगवः ब्रह्म अधीहि' इति । (पिता वरुणः) तम् उवाच ह—'तपसा ब्रह्म विजिज्ञासस्व, तपः ब्रह्म' इति । सः (भृगुः) तपः अतप्यत ; स तपः तपवा,

he understood that Vijñāna¹ is Brahman ; for certainly all beings here are, indeed, born from Vijñāna ; having been born, they remain alive by Vijñāna ; and on departing, they enter into Vijñāna. Having thus reflected on the true nature of Vijñāna he again approached his father saying, 'Revered Sir, instruct me about Brahman.' Then the father said to him : 'Seek to know Brahman through austerity ; austerity is Brahman.' He performed austerity ; and after having performed austerity,

[NOTES—1. *Vijñāna is Brahman.*—Vijñāna is the individual Soul, the self-conscious principle in man. Mind is only its organ. Vijñāna controls the mind, the senses, and the body, initiates activity in them, and at death goes from one body to another. This individual Soul, which is the centre of knowledge and enjoyment, cannot be the cause of the entire universe. So Bhṛgu abandoned that too, and rose to a higher category.]

LESSON SIX

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाद्धयैव खल्वि-
मानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्यभिसंविशन्तीति ॥ सैषा भार्गवी वारुणी
विद्या । परमे व्योमन्प्रतिष्ठिता । स य एवं वेद प्रतिष्ठिति ।
अन्नवानन्नादो भवति । महान् भवति प्रजया पशुभिर्ब्रह्म-
वर्चसेन । महान् कीर्त्या ॥ इति षष्ठोऽनुवाकः ॥

(सः) आनन्दः Bliss ब्रह्म इति व्यजानात् ; हि, आनन्दात् एव
खलु इमानि भूतानि जायन्ते ; जातानि आनन्देन जीवन्ति ; प्रयन्ति
आनन्दम् अभिसंविशन्ति ; इति ॥ सा एषा this well-known
भार्गवी वारुणी of Bhṛgu and Varuṇa विद्या Knowledge परमे
in the highest व्योमन् in the empyrean, in the heart
प्रतिष्ठिता is firmly grounded. यः who एवम् thus वेद con-
templates सः he प्रतिष्ठिति becomes established. अन्नवान्
possessor of food अन्नादः an eater of food (च and) भवति
becomes. प्रजया through progeny पशुभिः through cattle
ब्रह्मवर्चसेन through the resplendence born of sacred know-
ledge (च and) महान् great भवति becomes. कीर्त्या through
renown (च and) महान् great (भवति becomes).

he ¹ understood that Bliss is Brahman ; for cer-
tainly all beings here are, indeed, born from
Bliss ; having been born, they remain alive

by Bliss ; and on departing, they enter into Bliss. This same knowledge of Bhṛgu and Varuṇa is founded on the highest empyrean, the Supreme Bliss hid in the cave of the Intellect. He who thus comprehends becomes firmly established. He commands² food and gets power to assimilate and enjoy it. He becomes great in progeny, in cattle, and in effulgence born of sacred wisdom. He becomes great through renown issuing from righteous conduct.

[NOTES.—1. *He understood that Bliss is Brahman.*—Through observation and reasoning Bhṛgu found out that food is perishable, Prāṇa is unconscious, mind is changeable, and the intelligent agent is limited and exposed to pleasure and pain, and that therefore none of these can satisfy the definition of Brahman given by his father. So he came to the highest category, Bliss, through deep reflection and austerity. The term Ānanda here does not stand for the sheath designated by that name in the previous chapter, but the infinitude of the Ātman-Brahman Reality depicted in Chāndogya, VII. 23. 1. as Bhūmā or the plenum of felicity. He who realizes this Bliss which is the Ātman reaches the Supreme ; and he has nothing more to achieve. The Bliss here cannot be the Kos'a because of three reasons : 1. Nothing higher than Bliss is mentioned in this context as in the previous one where Brahman is declared to be the tail and support ; 2. The knowledge of this Bliss is laid in the highest heaven of the heart, according to the

statement here ; and it is only a re-assertion of what has been said in the opening passage of the second chapter while describing the goal of Brahmayidyā ; 3. It is stated again that Bliss is the culmination of the enquiry, and that he who knows It stands firmly grounded ; for he becomes āptakāma, perfect.

2. *Commands food etc.*—All creatures have food so long as they live, and they eat it too ; but by this specific mention the visible result of this knowledge is eulogized. The Upāsaka will have plenty of food, a perfectly healthy body, and external and internal wealth. See Notes on p. 24 for Kirti and Brahmavarcasa.

LESSON SEVEN

अन्नं न निन्द्यात् । तद् व्रतम् । प्राणो वा अन्नम् ।
 शरीरमन्नादम् । प्राणे शरीरं प्रतिष्ठितम् । शरीरे प्राणः
 प्रतिष्ठितः । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने
 प्रतिष्ठितं वेद् प्रतिष्ठिति । अन्नवानन्नादो भवति । महान्
 भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ इति
 सप्तमोऽनुवाकः ॥

अन्नम् food न not निन्द्यात् one should blame. तद् that व्रतम् (is) a holy observance, a pious rule. प्राणः Prāṇa वै indeed अन्नम् food ; शरीरम् body अन्नादम् (is) an eater of the food. प्राणे on life-breath शरीरम् body प्रतिष्ठितम् is established ; शरीरे on the body प्राणः life प्रतिष्ठितः is

established. तत् therefore एतत् this अन्नम् food अन्ने on food प्रतिष्ठितम् established. यः who एतत् this अन्नम् food अन्ने on food प्रतिष्ठितम् established वेद् knows सः he प्रतिष्ठिति becomes established. अन्नवान् अन्नादः (च) भवति । प्रजया पशुभिः ब्रह्मवर्चसेन (च) महान् भवन्ति ; कीर्त्या (च) महान् (भवति).

One¹ should not blame food. That should be observed as a pious rule. Life, indeed, is food. Body² is the eater of food. Body is set in life ; life is set in the body. Therefore food is established on food. So he who knows and contemplates food which is established in food becomes firmly established. He becomes an enjoyer of food, commanding plenty of food. In progeny, in cattle, and in effulgence born of sacred wisdom he becomes great. Through renown for his righteous conduct he becomes great.

[NOTES—1. *One should not etc.*—An aspirant of Brahnavidyā should never condemn or speak ill of food ; for the body built by food is the first gateway to realize God. Food deserves from him respect as a Guru. Manu, II. 54. says, पूजयेदशनं नित्यमद्याचितदकुत्सयन् । दृष्ट्वा हृष्येत् प्रसीदेत् च प्रतिनन्देत् च सर्वशः । Let him worship food daily and partake of it without reviling it. Let him also feel glad and serene at its sight, and appreciate it in every way. The

suggestion is that this body, which is the first and fundamental instrument for knowing God, should not be neglected ; even when one has ascended to the highest rung of realization one should not neglect it wilfully. The monk should be satisfied with the food chance brings and should never blame it when it is poor or unclean. Every aspirant after spirituality should foster this respect for food as a holy observance. As a matter of decorum one may cease to blame food ; but in order to render one's contemplation on food as Brahman effective one has to take a religious vow not to condemn food even in mind.]

2. *Body is the eater etc.*—The reciprocal support of Anna and Prāṇa is mentioned here for praising the importance of food as the support and the supported. Thereby it is recommended as an object of contemplation— an indirect means of realizing Brahman. Prāṇa in its cosmic aspect is the energy that manipulates matter and creates manifold objects. Food or matter is only its expression ; and as a cosmic force Prāṇa is co-present with matter. Even as a house and its various parts such as roof, wall, and the rest are not independent, so also body and Prāṇa are not mutually independent ; both are in reality two aspects of food. No one can get the highest knowledge of Brahman without the aid of body and Prāṇa. So even the grossest part of our being deserves respect.]

LESSON EIGHT

अन्नं न परिचक्षीत । तद् व्रतम् । आपो वा अन्नम् ।
ज्योतिरन्नादम् । अप्सु ज्योतिः प्रतिष्ठितम् । ज्योतिष्यापुः

प्रतिष्ठिताः । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने
 प्रतिष्ठितं वेद् प्रतिष्ठिति । अन्नवानन्नादो भवति । महान्
 भवति प्रजया पशुभिर्ब्रह्मवर्चसेन महान् कीर्त्या ॥ इति
 अष्टमोऽनुवाकः ॥

अन्नम् food न not परिचक्षीत one should not reject or
 disregard. तत् that व्रतम् (is) a pious rule. आपः water वै
 verily अन्नम् (is) food. ज्योतिः light अन्नादम् (is) the eater
 of food. अप्सु in water ज्योतिः light प्रतिष्ठितम् is esta-
 blished ; ज्योतिषि in light आपः water प्रतिष्ठिताः are esta-
 blished. तत् एतत् अन्नम् अन्ने प्रतिष्ठितम् । यः एतत् अन्नम् अन्ने
 प्रतिष्ठितम् वेद् सः प्रतिष्ठिति । अन्नवान् अन्नादः (च) भवति ।
 प्रजया पशुभिः ब्रह्मवर्चसेन (च) महान् भवति । कीर्त्या (च)
 महान् (भवति) ॥

One¹ should not reject food. That should
 be observed as a pious rule. Water, indeed,
 is food. Fire is the eater of food. Fire is
 established on water ; water is established on
 fire. Therefore food is established on food.
 He who knows and contemplates food which
 is based on food becomes firmly established.
 He becomes an enjoyer of food, commanding
 plenty of food. In progeny, in cattle, and in
 effulgence born of sacred wisdom, he becomes

great. Through renown issuing from his righteous conduct he becomes great.

[NOTES—1. *One should not etc.*—One should respect food by not rejecting what is offered and by not casting out what one already has ; for food represents the basic stuff of earthly life and the common need of all creatures. Sages consider those who cast into sea or fire large quantity of food stuff—for reasons, economic, commercial, or political—worst offenders against Nature and God. The Smṛti says सर्वेषामेव दानानामन्नदानं परं स्मृतम् । सर्वेषामेव जन्तूनां यतस्तत् जीवितं परम् । Sharing food with others is the highest charity, for food is the support of all life.

2. *Water indeed is food etc.*—Food is ultimately produced with water which pours as rain. So water is identified with food, being its cause. Sun gives rain through vapour produced by heat. So water and fire are reciprocally dependent. This mutual relation, similar to that of food and its eater, is given to eulogize food which may be worshipped by looking upon as Brahman.]

LESSON NINE

अन्नं बहु कुर्वीत । तद व्रतम् । पृथिवी वा अन्नम् ।
 आकाशोऽन्नादः । पृथिव्यामाकाशः प्रतिष्ठितः । आकाशे
 पृथिवी प्रतिष्ठिता । तदेतदन्नमन्ने प्रतिष्ठितम् । स य
 एतदन्नमन्ने प्रतिष्ठितं वेद प्रतिष्ठिति । अन्नवानन्नादो

भवति । महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।
महान् कीर्त्या ॥ इति नवमोऽनुवाकः ॥

अन्नम् food बहु much कुर्वीत should be produced. तत्
व्रतम् ; पृथिवी earth वै verily अन्नम् ; आकाशः अन्नादः ;
पृथिव्याम् आकाशः प्रतिष्ठितः ; आकाशे पृथिवी प्रतिष्ठिता ; तत्
एतत् अन्नम् अन्ने प्रतिष्ठितम् ; यः एतत् अन्नम् अन्ने प्रतिष्ठितम् वेद
सः प्रतितिष्ठति ; अन्नवान् अन्नादः (च) भवति । प्रजया पशुभिः
ब्रह्मवर्चसेन (च) महान् भवति । कीर्त्या (च) महान् (भवति) ॥

One should produce abundant food. Let that be observed as a pious vow. The earth¹, indeed, is food. Ether is the eater of food. Ether is established on the earth ; the earth is established on ether. Therefore food is established on food. And so he who knows and contemplates food which is based on food becomes firmly established. He becomes an enjoyer of food, commanding plenty of food. In progeny, in cattle, and in the effulgence born of sacred wisdom, he becomes great. Through renown issuing from his righteous conduct he becomes great.

[NOTES—1. *The earth, indeed, is food etc.*—The earth may be looked upon as the food of ether as it is surrounded by the latter. Apparently the earth is the

support of ether which is above it. So here also the reciprocal relation of food and its eater may be assumed. In the three Lessons ending with this one, 'food' is conceived in a figurative sense. It is suggested that all the relations given may be thought of as cause and effect or as support and supported. Thus it is taught that the whole phenomenal universe and all its change and movement can be reduced to some simple concept. Through reflection on this basic fact, the relation of all created things—from Prāṇa to space—as food and food-eater, the aspirant can rise to a higher unity in which this duality will be transcended. That unity is first emphasized by taking 'food' in the broadest sense and in the sequel sublimating it into Spirit. To stress the sublimity of this conception of expanding Anna to Brahman, at each step a solemn contemplation is formulated and proper fruits are promised serving to attract the seekers.]

LESSON TEN

न कंचन वसतौ प्रत्याचक्षीत । तद् व्रतम् । तस्माद् यया
 कया च विधया बहन्नं प्राप्नुयात् । अराध्यस्मा अन्नमि-
 त्याचक्षते । एतद् वै मुखतोऽन्नं राद्धम् । मुखतोऽस्मा अन्नं
 राध्यते । एतद् वा मध्यतोऽन्नं राद्धम् । मध्यतोऽस्मा अन्नं
 राध्यते । एतद् वा अन्ततोऽन्नं राद्धम् । अन्ततोऽस्मा अन्नं
 राध्यते । य एवं वेद ॥ क्षेम इति वाचि । योगक्षेम इति प्राणा-

पानयोः । कर्मैति हस्तयोः । गतिरिति पादयोः । विमुक्तिरिति
 प्रायो । इति मानुषीः समाज्ञाः ॥ अथ दैवीः । वृष्टिरिति वृष्टौ ।
 बलमिति विद्युति । यश इति पशुषु । ज्योतिरिति नक्षत्रेषु ।
 प्रजातिरमृतमानन्द इत्युपस्थे । सर्वमित्याकाशे ॥ तत्प्रतिष्ठे-
 त्युपासीत । प्रतिष्ठावान् भवति । तन्मह इत्युपासीत ।
 महान् भवति । तन्मन इत्युपासीत । मानवान् भवति ।
 तन्नम इत्युपासीत । नम्यन्तैऽस्मै कामाः । तद् ब्रह्मेत्यु-
 पासीत । ब्रह्मवान् भवति । तद् ब्रह्मणः परिमर इत्यु-
 पासीत । पर्येणं त्रियन्ते द्विषन्तः सपत्नाः । परिर्यैऽप्रिया
 भ्रातृव्याः ॥ स यश्चायं पुरुषे । यश्चासांवाडित्ये । स एकः ।
 स य एवंवित् । अस्माल्लोकात् प्रेत्य । एतमन्नमयमात्मानमुप-
 सङ्क्रम्य । एतं प्राणमयमात्मानमुपसङ्क्रम्य । एतं मनोमय-
 मात्मानमुपसङ्क्रम्य । एतं विज्ञानमयमात्मानमुपसङ्क्रम्य ।
 एतमानन्दमयमात्मानमुपसङ्क्रम्य । इमाँल्लोकान् कामाग्नी
 कामरूप्यनुसञ्चरन् । एतत् साम गायन्नास्ते । हा३वु हा३वु
 हा३वु । अहमन्नमहमन्नमहमन्नम् । अहमन्नादोऽहमन्नादोऽ-
 ऽहमन्नादः । अहगं श्लोककुदहगं श्लोककुदहगं श्लोक-

कृत् । अहमस्मि प्रथमजा ऋता ३ स्य । पूर्वं देवेभ्यो
 अमृतस्य ना ३ भ्रायि । यो मा ददाति स इदेव मा३वा ।
 अहमन्नमन्नमदन्तमा ३श्चि । अहं विश्वं भुवन्मभ्यभवा
 ३म् । सुवर्न ज्योतीः । य एवं वेद । इत्युपनिषत् ॥ इति
 दशमोऽनुवाकः ॥ सहनाववतु० इति शान्तिः ॥

वसतौ at the residence कम् च न anyone न not प्रत्याचक्षीत
 should refuse. तत् that व्रतम् (is) the pious rule. तस्मात्
 therefore यया कया च by whatever विधया by means बहु
 abundant अन्नम् food प्राप्नुयात् let him acquire. अस्मै for
 this one, i.e. the guest अन्नम् food अराधि has been prepar-
 ed, made ready इति so आचक्षते they (i.e. householders)
 declare. सुखतः in the foremost or best manner रादम्
 prepared, dressed (यत् which) एतत् this वै truly अन्नम्
 food, (तत् that) अन्नम् food अस्मै to him (i.e. the giver)
 सुखतः in the best manner राध्यते accomplishes, returns.
 मध्यतः in a medium manner रादम् (यत्) एतत् वै अन्नम्,
 (तत्) अन्नम् अस्मै मध्यतः राध्यते । अन्ततः in the lowest
 manner रादम् (यत्) एतत् वै अन्नम्, (तत्) अन्नम् अस्मै
 अन्ततः राध्यते । यः who एवम् thus वेद knows (तस्य for
 him तादृशम् such फलम् result उपनमेत् will accrue).

An¹ aspirant should not refuse anyone at his residence. Let this be observed as a pious rule. He should therefore acquire abundant

food by any means whatsoever. It is for the sake of the guest that food has been prepared, so declare the householders. The food that is prepared and given in² the best manner returns to the giver in the best manner; what is offered in the medium fashion returns also exactly so; food prepared and offered in the lowest fashion accrues to the giver in the lowest way. He who knows this as stated gets what he merits.

[NOTES—1. *An aspirant should not etc.*—Here is the root of the conception of Nṛyajña or the sacrificial duty which is enjoined upon a householder to his fellow-beings. Nṛyajña is one among the five great Yajñas a housefather has to do. S'ātātapa says: प्रियो वा यदि वा द्वेष्यः मूर्खः पतित एव वा । सम्प्राप्तो वैश्वदेवान्ते सोऽतिथिः स्वर्गसङ्क्रमः— Friend or foe, ignorant or fallen, he who comes just when a householder's daily Vaisvadeva worship is over, is a guest; and the guest will cause him to go to heaven if he is properly honoured. The Viṣṇupurāṇa says that the housefather should look upon him as a deity—हिरण्यगर्भ-
बुध्या तं मन्येताभ्यागतं गृही । When a guest turns back and goes out from a house without being honoured even with water, that house can certainly be compared to the residence of a sovereign jackal. गृहेषु येष्वतिथयो नार्चिताः सलिलेऽपि । यदि निर्यान्ति ते नूनं फेहराजगृहोपमाः—says Bhāgavata, VIII. 16. 7. Even if the seeker of shelter and food be of a low caste, he should not be refused. Kāṭhopaniṣad, I. 7 and 8 also warns against any neglect of hospitality. It is therefore laid

down among the foremost duties of a householder, even if he be a seeker after liberation, to gather wealth by using all his power. Bhaṭṭabhāskara, in commenting on 'any means whatsoever,' goes so far as to state that even by unlawful means one should acquire wealth if it is for worship. This interpretation is unacceptable. The Bhagavadgītā, III. 13. states that those who make food ready only for filling their belly are vile and that they eat sin. So the true householders declare that food has been cooked for others, gods, guests, etc. Śaṅkarānanda states that reverent gift of food paves the way for knowledge of Brahman.

2. *In the best manner etc.*—Mukhataḥ, madhyataḥ, and antataḥ refer to the sāttvika, rājasika, and tāmasika mode of giving. It is explained in the Gītā, XVIII. 20-22. An alternative explanation of the three words is that they denote the three periods of life—youth, middle age, and the evening of life. The principle underlying the announcement is that the gifts which a man makes return to him in this life itself or in the next, exactly in the same way as he gives. As you sow so shall you reap. If a man gives in youth, he will get in youth; if he is charitable in middle age, he will not be in want in his middle age; gifts given in old age will accrue to the giver in the old age. The passage emphasizes graphically that action and reaction in the moral realm also are equal and opposite.]

वाचि in speech वेमः preservation, safety इति thus, प्राणापानयोः in Prāṇa and Apāna योग-वेम acquisition and preservation इति thus, हस्तयोः in the hands कर्म work इति thus, पादयोः in the feet गतिः motion इति thus, पायौ

in the anus विमुक्तिः evacuation इति thus, (च and ब्रह्म Brahman उपासीत one should meditate.) इति so मानुषीः pertaining to man समाज्ञाः contemplations. अथ then देवीः referring to the gods (समाज्ञाः contemplations):— वृष्टौ in the rain वृत्तिः satisfaction इति thus, विद्युति in lightning बलम् strength, violence इति thus, पशुषु in cattle यशः fame इति thus, नक्षत्रेषु in stars ज्योतिः light इति thus, उपस्थे in the generative organ प्रजातिः procreation अमृतम् immortality आनन्दम् bliss इति thus, आकाशे in the space सर्वम् the all इति thus (च and ब्रह्म Brahman उपासीत one should meditate). तत् That, i.e. Brahman प्रतिष्ठा foundation इति thus उपासीत one should meditate, प्रतिष्ठावान् well-founded भवति becomes. तत् that महः greatness इति thus उपासीत, महान् great भवति he becomes. तत् that मनः mind इति thus उपासीत one should meditate, मानवान् possessing mindfulness भवति becomes ; तत् that नमः homage इति thus उपासीत one should meditate. अस्मै to him कामाः desires नम्यन्ते bow down in homage ; तत् that ब्रह्म the Supreme Lord इति thus उपासीत one should meditate, ब्रह्मवान् possessing supremacy भवति becomes ; ब्रह्मणः of Brahman परिमरः universal dissolver, power of destruction इति thus उपासीत one should meditate परि around एणम् (=एनम्) him द्विषन्तः hateful सपत्न्याः enemies, i.e. craving, anger, etc. त्रियन्ते die. ये those who अप्रियाः not liked आतृभ्याः foes (च and त्रियन्ते die).

The Contemplations¹ of Brahman associated with man consist in meditating on Brahman as safety or preservation in speech, as acquisition and preservation in Prāṇa and Apāna, as work in the hands, as motion in the feet, and as evacuation in the anus. The contemplation of Brahman as associated with the celestial or divine phenomena consists in meditating on Brahman as satisfaction in rain, as strength in lightning, as fame in cattle, as light in the stars, as procreation, immortality, and joy in the generative organ, and as the All in spacial ether. Should one meditate upon It as the foundation of all, one becomes well-founded. Should one meditate on It as greatness, one becomes great. Should one meditate on It as mind, one becomes endowed with mindfulness. Should one meditate on It as obeisance, all objects of desire bend down before him. Should one meditate on It as the Supreme Lord or as the Veda, one becomes a possessor of supremacy or Vedic Wisdom. Should one meditate on It as destructive power, his hating foes and unfriendly enemies die around him.

[NOTES—1. *The Contemplations etc.*—These are formulated to help the average aspirant to accustom

himself to meditations which purify the mind. Speech, respiration, movement, and alimenation are the fundamental facts about man as a living organism. The best use of speech, as well as of thought and knowledge implied by it, is to make it serve one's safety. ` So just as in the Vibhūti-yoga of the Bhagavadgītā, where certain prominent members or qualities are recommended for special reverence, the aspirant is advised to meditate on Brahman as safety and the rest in regard to speech and the like. The peculiar human gift of speech should be respectfully used for leading one to the Supreme Truth. Breath taken in and blown out is the expression of life ; and the main purpose of life is progress and security, yoga and kṣema. The progress and security, which aspirants seek should be centered in Brahman ; that is to say, they should be made an occasion to remember God constantly. Movement of hands and feet indicate life ; and the presence of the Divine Spirit makes life possible. So all movement of limbs should be thought of as inspired by God within. Evacuation is the completion of alimentation. The body which is the vehicle of life is sustained by food that is assimilated ; so this process is here recommended to be taken as an indication to reflect on Brahman Whose power underlies it. The satisfaction which people feel when abundant food is promised by useful rain should be meditated upon as coming from Brahman. The wonder caused by the violent flashes of lightning and the twinkling of the stars also are to be traced to the Spiritual Reality of Brahman, and are to be meditated on as Brahman. The prosperity and prowess which ancients possessed consisted in cattle. They too are a Vibhūti of Brahman. Even the function of the

generative organ should be taken as a symbol for sublime thought on Brahman; the race is perpetuated through procreation; through children a man pays off his debt to his ancestors, and thereby he enables himself to attain liberation or immortality and bliss. Again an aspirant is advised to meditate on Brahman under various attributes such as support, greatness, mind, reverence, Veda, and destructive power. Whenever one thinks of Brahman, one does so under some attribute or other. Here specified attributes are given for the purpose of meditation. It is a general principle of Upāsanā that in whatever form or under whichever attribute a man may worship Brahman, he becomes the possessor of such attributes and powers. But if the meditation has no special desire behind, the result will be spiritual elevation and mental purity.]

पुरुषे in the man अयम् this one यः who सः he च and आदित्ये in the sun असौ he यः who सः he च and एकः one. यः who एवंविद् a knower as said above सः he अस्मात् from this लोकात् from the world प्रेत्य having departed एतम् अन्नमयम् आत्मानम् उपसृक्म्य having transcended, एतम् प्राणमयम् आत्मानम् उपसृक्म्य, एतम् मनोमयम् आत्मानम् उपसृक्म्य, एतम् विज्ञानमयम् आत्मानम् उपसृक्म्य, एतम् आनन्दमयम् आत्मानम् उपसृक्म्य, कामाक्षी having the food he wills, कामरूपी having the form he wills इमान् these लोकान् worlds अनुसञ्चरन् traversing, visiting एतत् this साम Sāman गायन् singing आस्ते remains : हाउ (=हो) Oh, हाउ, हाउ ; अहम् I अन्नम् (am) food, अहम् अन्नम्, अहम् अन्नम् ; अहम् I अन्नादः (am) eater of food ; अहम् अन्नादः ; अहम् अन्नादः ;

अहम् I श्लोककृत् combiner, link, अहम् श्लोककृत्, अहम् श्लोककृत्. अहम् I ऋतस्य of the cosmic order, प्रथमजा first-born, देवेभ्यः than gods पूर्वम् earlier, prior अमृतस्य of immortality नाभिः navel, centre (च and) अस्मि I am ; यः who मा me ददाति gives away सः he इत् assuredly एव alone मा me अवाः protects. अहम् I अन्नम् food अन्नम् food अदन्तम् he who eats अग्नि eat. अहम् I विश्वम् the whole सुवनम् world अभ्यभवम् have overcome, destroyed. (अहम्) सुवर् sun न like ज्योतिः light. यः who एवम् thus वेद knows (सः उक्तम् फलम् अरनुते gets the fruit stated.) इति thus उपनिषत् sacred wisdom.

And¹ this one who is here in man and that one yonder in the sun are one and the same. He who knows thus, on departing from this world, transcends successively the Selfs consisting of Anna, Prāṇa, Manas, Vijñāna, and Ānanda, traverses² these worlds enjoying food at will and assuming forms at will, and remains singing the following Sāman : Oh,³ wonderful ! Oh, wonderful ! Oh, wonderful ! I am food, I am food, I am food ! I am the food-eater, I am the food-eater, I am the food-eater ! I am the combiner, I am the combiner, I am the combiner ! I am the first-born of the world-order ! I exist even prior to gods, and I am the centre and source of immortality ! Who gives me away

has protected me ! I, the food, eat him who eats food all for himself ! I have overcome the whole world ! I am a splendour like the sun. He who knows this has the results mentioned. Thus ends the sacred doctrine.

[NOTES—1. *And this one etc.*—The Spiritual Essence in man and in the sun are here identified, because the Self of the knower becomes all. This passage and part of what follows are repeated from Lesson VIII of the Ānandavalli. See Notes on p. 130.

2. *Traverses these worlds etc.*—This describes the state of one who has realized his Divine goal. When one has realized Brahmanhood, one gets all enjoyments and all forms at one's will ; because one who realizes becomes Saccidānanda and in that capacity enjoys all existences together. He is the Spiritual Essence in all. Being one with God, all forms and enjoyments which God has at will are his. He traverses all worlds because he is omnipresent. Sāma is the prolonged form of Sama which means Brahman who is one with all and equal in all. Singing Sāma therefore denotes proclaiming for the benefit of the world the unity of the Self as well as the perfection of life resulting from that knowledge. The passage is interpreted also as describing the behaviour of the Jīvanmukta who eats, clads, and moves at will, without being bound by any external rule.

3. *Oh, Wonderful etc.*—The original passage is a Vedic stanza set to Sāman tune. This accounts for the prolation of some of the vowels, interposition of additional

letters, and interjections suitable to that mode of singing. The actual word-forms are given in the Anvaya. The whole song is a transcription of the mystic experience of a sage who has realized Brahman. It is his unspeakable wonder that although he is the Pure Spirit he has become the material universe with its dualities. The repetition of each clause expresses the boundless joy and wonder that is experienced. The liberated soul realizes that he is one with Hiraṇyagarbha who existed even before the gods and the universe, and that he is the source of immortal Bliss. He also becomes conscious that the whole universe as Anna represents the Infinite's aspect of Utility and as such he who gives food to the needy helps the divine plan and he thereby chooses Divine grace; whereas He who does not give food to the needy and accumulates it for himself becomes the prey of the destructive power of 'food'. In reality food also is Ātman; this is stressed by repeating thrice 'I am food'. The experiencer of this transcendent Unity realizes that he is the food, the food-eater, the Conscious Principle that forms the link between the two, and the Immortal Bliss that finally assimilates the entire universe—perceived as a duality before realization—into Itself, and remains as the ever self-luminous Light of Intelligence. This miraculous experience is again given here to disclose that whoever aspires to attain to this goal shall have to perform Tapas repeatedly like Bhṛgu, and that then only he becomes the possessor of the Bliss of Brahman.

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BY

SWĀMI SHARVĀNANDA



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INTRODUCTION

THE Aitareyopaniṣad, also called Bahvṛcapaniṣad, belongs to the Ṛgveda and is part of the Aitareyāranyaka which, according to modern scholars, originated in the Kuru-pāñcāla country more than 2600 years ago. The Brāhmaṇa and the Āraṇyaka known by the same title Aitareya are attributed to Mahidāsa Aitareya, who, on the authority of Chāndogypaṇiṣad III. 16. 7, lived to the age of 116. Madhvācārya mentions that Aitareya was an incarnation of Nārāyaṇa and son of Viśāla. According to a tradition recorded by Sāyaṇācārya Mahidāsa was the son of a woman called Itarā. Mahidāsa's father had sons by other wives also, who were favoured with a larger share of his love than Mahidāsa. In a sacrificial assembly Mahidāsa was denied the privilege of sitting in the lap of his father. Itarā noticed this sad plight of her son and prayed to her tutelary deity, Goddess Earth. In response to her prayer the Goddess appeared in a divine form, placed Mahidāsa in a celestial seat and imparted to him unrivalled wisdom. Thus enlightened, Aitareya later revealed that part of the Veda known by his name. From the trend of the story and the suggested sense of the terms Itarā and Dāsa some have come to the conclusion that Aitareya was not a twice-born by

caste and that he was raised to the status of a great sage by his own austerity and divine grace.

The Aitareyāraṇyaka consists of five Books or Āraṇyakas and in all of them some exalted philosophical and spiritual thoughts are revealed. The first Āraṇyaka, in five chapters, besides giving the etymology of Mahāvratā, describes also the Śāstras or hymns of morning, midday, and evening Savanas or libations, of the Mahāvratā rite of the Gavāmayana-sattra, set forth in Aitareyabrāhmaṇa I. 38 and IV. 14. The material found here connected with the ceremony is allegorical, and so gives the truly āraṇyaka character to the work ; for the main characteristic of an Āraṇyaka is that it supplies with the esoteric meaning of the great Vedic rituals. In course of time ritual and meditation became independent, and the Āraṇyaka then stood only for the spiritual forms of worship which the Vānaprasthas used to perform. The more essentially spiritual part of the Āraṇyakas embody the meditations and realizations of sages who kept no connection with the religious ceremonies performed in the domestic fires. This spiritual nature of this Āraṇyaka is evident at the beginning itself of the work where Gāyatrī and Mahāvratā day are identified with Brahman—ब्रह्म वै गायत्री ब्रह्मेतदहः । The sage who revealed the R̥gvedic hymn X. 27 is identified with Brahman, for he has realized Brahman—तदु वासुक्रं, ब्रह्म वै वसुक्रो, ब्रह्मेतदहः ब्रह्मणैवतदहर्ब्रह्म प्रतिपद्यते । The Upaniṣad enlarges the idea of Brahman hinted in the first Āraṇyaka.

The second and the third Āraṇyakas are together designated Mahā-Aitareyopaniṣad. The third Āraṇyaka

is separately known as Samhitopaniṣad. Some, like Upaniṣad-Brahmayogin, have commented on the whole of the second Āraṇyaka as Aitareyopaniṣad. But Śrī Saṅkarācārya takes the latter six chapters of that Āraṇyaka alone (called the Ātmaśaṭka, as they deal with the Ātman), as the Upaniṣad proper. In the preceding chapters of the second Āraṇyaka, Prāṇa or Hiranya-garbha is taught as the First Cause of the universe. The ritual and meditations in connection with Prāṇavidyā are set forth at length. A brief account of this earlier part is given as it contains germs of great philosophic thought.

The second Āraṇyaka opens with the sublime passage एष पन्था एतत् कर्मेतत् ब्रह्मैतत्सत्यं, तस्मान्न प्रमायेत् तन्नातीयात् । Self-knowledge alone leads to the bliss of immortality ; and the way to attain Self-knowledge is by performing the scripture-ordained duties without any attachment to the fruits thereof ; and doing them as a dedication to the Divine. This alone is reality, this alone is truth ; and therefore a discerning man should not neglect Self-knowledge and the means helpful to it. The ancients did not go astray from this path, those who did, perished—न ह्यत्यायत् पूर्वे येऽत्यायन् ते परावभूवुः । To those who profess the sacrificial religion, Uktha superficially means only a S'āstra, or mere praise-chant in prose ; but esoterically, according to Aitareya, it stands for the universe and man, Matter and Spirit, 'Anna' and 'Annāda'. One who practises the combination of ritualistic work and meditation reflects 'I am Uktha'—अहमुक्थमस्मि—the Reality consisting of Spirit and Matter. The same

Puruṣa or Cosmic Intelligence, designated as Prajāpati, and on whom the aspirant meditates is also the Hiraṇmaya Puruṣa—the innermost essence of the visible universe. Human personality is centered in action; and that personality is the sphere in which Brahman dwells as the witness—तदिदं कर्म कृतमयं पुरुषो ब्रह्मणो लोकः । In the next step, Uktha is extolled as conscious and unconscious Energy animating the body, and is equated with Brahman or Prāṇa. Brahman or Life entered man from the fore-part of his feet—प्रपदान्यां प्रपद्यत ब्रह्मेन पुरुषम्. It proceeded higher up to the thigh, stomach, heart, and head, and finally ramified into sight, hearing, mind, speech, and vital breaths. So some sages meditate on Brahman in the stomach or in the heart, the former as the seat of Brahman as Vais'vānara—उदरं ब्रह्मेति शार्कराक्ष्या उपासते, दह्यं ब्रह्मेत्याक्षयः । Here as in Brhadāraṇyaka, VI. 2, Chān. V. 1, Kauṣ. II. 12. 14 & III. 2, and Pras'na II. 1, the rivalry of the senses and Prāṇa for superiority is described. The superiority of Prāṇa is proved; and the powers of the senses declare: त्वमुक्थमसि त्वमिदं सर्वमसि तव वयं स्मः त्वमस्माकमसि—त्वमस्माकं तवस्मसि Rg. VIII. 92. 32 —‘Thou art Uktha, thou art all this, we are thine thou art ours’.

In the next section Prāṇa designated as Uktha is lauded by equating it with the day, the morning, the evening, and ‘sat,’ or the true. Prāṇa or conscious and unconscious Life Energy is stated to be at the root of speech and designations, on which the knowledge of the whole universe rests. This truth is stated in an oft-quoted passage: तस्य वाक् तन्तिर्नामानि दामानि तस्येदं वाचा तन्त्या

नामभिर्दामभिः सर्वं सितं सर्वं ह्रीदं नामनी३ सर्वं वाचाभिवदति । Thus Prāṇa is the source of all Veda, knowledge. Here again Prāṇa is up-graded as the Absolute Being Brahman in Its relation with the universe. Prāṇa is Spirit immanent in the universe. The whole universe is present as Vāk or as Idea in Brahman before it was manifested. All this is encompassed by Prāṇa. This shining space is supported by Prāṇa as Bṛhati; and one should know that just as the shining space is supported by Prāṇa, so also all beings down to an ant are sustained by Prāṇa—सर्वं ह्रीदं प्राणेनावृतं ; सोऽयमाकाशः प्राणेन बृहत्या विष्टब्धस्तद्यथाऽयमाकाशः प्राणेन बृहत्या विष्टब्ध एवं सर्वाणि भूतान्यापि पीलिकाभ्यः प्राणेन बृहत्या विष्टब्धानीत्येवं विद्यात् । The metre Bṛhati consisting of 36 syllables is the most important metre ; and also that term denotes what is possessed of supreme magnitude. Hence Prāṇa is identified with Bṛhati and extolled as the all-pervading guardian who sustains the entire spacial realm including sentient and insentient beings.

In the sixth section of the Āraṇyaka powers of the Puruṣa are described. Prāṇa is the Cosmic Life and Puruṣa is the cosmic personality ; the terms are interchanged in the section hinting that they both are the same Divine Principle embodied in the universe. The various faculties serve the Puruṣa or Prāṇa just as vassals attend upon their suzerane or sons their parents. The descriptions are meant for visualizing the supreme Divine Reality as a cosmic person for purpose of meditation and worship. The various Vibhūtis and glories of Prāṇa identified with the Person are described only to give the necessary idea for such meditation.

Through Jñāna and Karma, intelligence and activity, Puruṣa has brought forth all creation. Now, water is supposed to be the first substance out of which the whole universe is created ; but at once it is asserted that Puruṣa is the father and the elements, water and the rest, are like children born out of him. तदिदमाप एव, इदं वै मूलम् ; अदस्तूलम् , अयं पिता एते पुत्राः, यत्र ह क्व च पुत्रस्य तत् पितुः यत्र वा पितुः तद्वा पुत्रस्य । Mahidāsa Aitareya who understood this unity of father and son said, ' I know Me as extending from me to the Devas and the Devas extending down to and uniting in Me.' This all-comprising glory of waters, or Prājapati, or Puruṣa, belongs to Prāṇa who is the All. He is in water ; he is Life ; he is existence and non-existence. The Devas worshipped him as existence and therefore they became great ; the demons worshipped him as non-existence and so they were defeated. He is death and immortality.—स एषोऽप्सु, स एष प्राणः स एष भूतिश्चाभूतिश्च, तं भूतिरिति देवा उपासाम्भकिरे, ते बभूवुः . . . अभूतिरित्यसुराः ते ह पराबभूवुः . . . स एष मृत्युश्चैवामृतं च. The immortal Prāṇa and mortal dwell together in food ; all mortal forms are indwelt by him : this Deity is immortal. Prāṇa and body, the two, go in two directions ; they separate themselves, they increase the one but not the other—the body is increased not the Prāṇa—this Deity is immortal.—अमर्त्यो मर्त्येना सयोनिः इति ; एतेन हीदं सर्वं सयोनिः मर्त्यानि हीमानि शरीराणी३ अमृतैषा देवता ; ता शश्वन्ता विषूचीना वि यन्ता नि अन्यं चिक्युः न नि चिक्युरन्यमिति निचिन्वन्ति हेवेमानि शरीराणी३ अमृतैषा देवता । In glorifying the greatness of Prāṇa the Āraṇyaka now goes on to equate Prāṇa

with the Sun who has entered the world as Puruṣa—
 एष इमं लोकमभ्यार्चत् पुरुषरूपेण य एष तपति प्राणो वाव तदभ्यार्चत्
 प्राणो ह्येष य एष तपति । The same Prāṇa is supposed to have
 become the greatest of the Vedic Ṛṣis—S'atarcins, Madhya-
 mas, Gṛtsamada, Viśvāmitra, Vāmadeva, Atri, Bhāradvāja,
 and Vasiṣṭha. Prāṇa is all this—Saidam sarvam ; he
 is Pragāthas, Pāvamānis, Kṣudrasūktas, and Mahāsūktas,
 Sūktas, Ṛks, half-Ṛks, Pāda, and syllable. Esoterically
 Prāṇa is in all beings, in all places, has entered all
 creatures, and Prāṇa pours forth all gifts to all beings.
 One should meditate that all Vedic verses, all the Vedas,
 all sounds, are but one word, Prāṇa—सर्व ऋचः सर्वे देवाः सर्वे
 घोषाः एकैव व्याहृतिः, प्राण एव प्राण ऋच इत्येव विद्यात् । Then a
 beautiful anecdote follows, how Viśvāmitra went to
 Indra, who pleased by Viśvāmitra's recital granted a
 boon. Availing of the boon Viśvāmitra interrogates
 Indra, ' May I know you ? ' Indra made the reply. I
 am Prāṇa, O Ṛṣi, you are Prāṇa. All creatures are
 Prāṇa. He that radiates light and heat is Prāṇa. In
 this form of Prāṇa I pervade all quarters . . . I am he
 that shines—तमिन्द्र उवाच ऋषे प्रियं वै मे धामोपागा वरं ते ददामीति ;
 स होवाच त्वामेव विजानीयाम् इति ; तमिन्द्र उवाच, प्राणो वा अहमस्म्यृषे
 प्राणस्त्वं प्राणः सर्वाणि भूतानि ; प्राणो ह्येष य एष तपति ; स एतेन रूपेण
 सर्वा दिशो विद्योऽस्मि । Again in the next section Prāṇa is
 extolled as having become the thousand verses known as
 the Niṣkaivalyaśāstra sung in the Mahāvratā rite. The
 thousand verses in Bṛhatī metre consisting of 36000
 syllables correspond to the total days of human life,
 making up the nights by consonants and days by vowels.

The number thousand is often taken to stand for a limitless number, or an all-inclusive number, and hence Bṛhati is fancied here to be the total Reality designated and magnified as Prāṇa in the whole Āraṇyaka. And here the highest teaching of the Upaniṣad is foreshadowed by stating, 'Beyond Prāṇa who has become the thousand Bṛhatis, is what is Intelligence, Divinity, Absolute Spirit; he who knows this joins and becomes one with Him.' Thus what 'I' am that He is, what He is that 'I' am. The Ṛgveda I. 115. 1 also declares : 'The sun is the self of all that moves and stands still'—
 तस्य वा एतस्य बृहतीसहस्रस्य सम्पन्नस्य परस्तात् प्रज्ञामयो देवतामयो
 ब्रह्ममयो अमृतमयः सम्भूय देवता अप्येति य एवं वेद । तदुक्तमृषिणा
 सूर्य आत्मा जगत्स्तस्थुषश्च ।

The third chapter of the second Āraṇyaka is a description of Ātman as Uktha or praise-chant. From the five-fold Uktha (i.e., Prāṇa) the whole universe has sprung up and subsist in the relation of Anna and Annāda, Matter and Spirit. In the first stage Ātman is taken as the mere body and gradually the term is employed to indicate higher levels of truth underlying the conception of Ātman. This is beautifully set forth in the passage: तस्य य आत्मानमाविस्तरां वेदाश्नुते ह आविर्भूय; य ओषधिवनस्पतयो यच्च किञ्च प्राणभृत् स आत्मानमाविस्तरां वेद; ओषधिवनस्पतिषु हि रसो दृश्यते, चित्तं प्राणभृत्सु; प्राणभृत्सु त्वेवाविस्तरामात्मा; तेषु हि रसोऽपि दृश्यते न चित्तमितरेषु। पुरुषेष्वेवाविस्तरामात्मा, स हि प्रज्ञानेन सम्पन्नम्, अतो विज्ञानं वदति विज्ञानं पश्यति वेद श्वस्तनं वेद लोकालोकौ मर्त्येनामृतमीप्सत्येवं सम्पन्नः । अथेतरेषां पशुनामशनापिपासे एवाभिज्ञानं, न विज्ञातं वदन्ति न विज्ञातं पश्यन्ति न विदुः श्वस्तनं न लोकालोकौ त एतावन्तो भवन्ति यथा

प्रज्ञं हि संभवाः ।—He who realizes the Ātman with greater and greater clarity obtains the fullest manifestation of his true being. He recognizes the Ātman more and more clearly in herbs, trees, and animals. Sap only is found in herbs and trees, but in animals Consciousness is noticed. In animals the Ātman becomes more and more clear, because in them both sap and thought are observed, while in others only sap is seen, and not thought. The Ātman is manifest in man to a greater degree. For man is most endowed with intelligence. He speaks what he has known, he sees what he has known. He knows tomorrow; he knows his environments and what is far away. As he possesses this gift of intelligence he seeks for the Immortal with his mortal instruments. The only knowledge which the animals possess consists in hunger and thirst. They do not say what they have known, nor do they see what they have known. They know not tomorrow, they know not their environment nor what is beyond. They go so far, for their experiences are according to the measure of their intelligence! This significant passage has been paraphrased several times in later literature—in Manu, Mahabharata, Bhāgavata and other works. Man alone is therefore capable of higher thought and noble activity. He is potential Infinity. So the next section states that man is an ocean and that he is above all the worlds. Whatever he attains he desires to be beyond it. If he gains the sky-world he desires to be beyond it; if he were to gain yonder world, he desires to go beyond it—स एष पुरुषः समुद्रः, सर्वं लोकमति यत् ह किञ्च अश्नुते अत्येनं मन्यते यदि अन्तरिक्षलोकं अश्नुते अत्येनं

मन्यते यद्यमुं लोकं अश्नुवीते अत्येवैनं मन्यते । The desire to reach farther and farther is a sign that there is the possibility for him to achieve fulfilment when he regains his perfection in the Infinite. In the remaining part, the Mahāvratā sacrifice is praised to attract persons to its performance. The Bṛhati verses connected with the ceremony are again lauded as the Self and others as but mere limbs—एष वै कृत्स्न आत्मा यद् बृहती; सोऽयमात्मा सर्वतः शरीरैः परिवृतः तद्यथायमात्मा सर्वतः शरीरैः परिवृत एवमेव बृहती सर्वतः छन्दोभिः परिवृता; मध्यं ह्येषामङ्गानामात्मा मध्यं छन्दसां बृहती । The great chant mahaduktha is extolled as the highest development of speech—स वा एष वाचः परमो विकारो यदेतन्महदुक्तम् । By the way, the S'ruti emphasizes also the great value of veracity in speech : अथैतन्मूलं वाचो यदनुतं तद्यथा वृक्ष-आविर्मूलः शुष्यति स उद्धर्तते एवमेवानुतं वदन्नाविर्मूलमात्मानं करोति स शुष्यति स उद्धर्तते तस्मादनुतं न वदेत् दयेत त्वेनेन—The untrue is the root of a speech, and as a tree with root exposed withers up and perishes, so a man who speaks untruth exposes his root, withers up, and perishes (cf. Pras'na II. 7.) The whole section concludes by stating that Prāṇa which has been identified with the thousand Bṛhatīs is Glory, is Indra, is the Lord of creatures. Thus the conception of one Supreme Divine Being who has become everything was arrived at by Mahidāsa Aitareya. The sage declared, 'He who knows it as Indra, as the Lord of creatures, is liberated from this world shaking off all ties'. The summation comes off in a few verses. The seeds in the mother and father unite as 'Agni and Sūrya, and the body is created, made of the fivefold

elements. One is not to despise this body. Because in it the undying Prāṇa resides ; the harnessed steeds of the senses draw it to and fro ; in it is joined the Prāṇa of the Prāṇa or Brahman ; in it all gods are combined in one : यदक्षरं पञ्चविधं समेति युजो युक्ता अभि यत् संवहन्ति । सत्यस्य सत्यमनु यत्र युज्यते तत्र देवा सर्व एकं भवन्ति ॥ That truth sages have realized after rejecting what is affirmed and denied by language, going beyond what is agreeable and disagreeable. Casting aside by this wisdom all evil the wise one attains to the Highest. That One is neither called 'woman' nor 'man' nor by the name of the many. That Brahman is denoted by 'Aḥ'. Thus up to this point the method of worshipping the Lord of the universe through meditation and ritual has been described with several details glorifying the Lord as Prāṇa or Life which has become all and which is all. Chapters 4 to 6 of the second Āraṇyaka form the body of the present book.

The third Āraṇyaka is styled Saṁhitopaniṣad just like part of the first chapter of the Taittirīyopaniṣad. But the resemblances in the treatment of Saṁhitā as a pattern for meditation in both the places do not go far. It is stated here that the sage Māṇḍūkya held that the earth should be looked upon as the prior form and heaven as the posterior form, air being considered as the principle which unites ; but another authority, Mākṣavya, held that ether was the uniting principle ; for air and ether are not independent. Agastya viewed ether and air to be alike though independent. This is the meditation on the Cosmic Forces taught here.

The teachings of S'ākalya on Saṁhitā comes next. According to him the earth is the prior form, heaven the posterior form, rain the union and rain-cloud the uniter. S'ākalya taught also that the Puruṣa may be considered as having two divisions like an egg. The middle space between the upper half and lower half of it is the place where Prāṇa is supposed to be located, just as the middle space between earth and sky contains air. The similarity between the individual personality and cosmic personality is graphically described as a theme for reflection in this wise : Sun in the sky corresponds to the eye in the head, lightning in heaven to mind in the heart regions, and fire on the earth to seed in the generative organ. The declaration of the fruit of this meditation is the same as that of the Saṁhitā in the Taittiriyaopaniṣad : namely, children, cattle, fame, glory and heaven.

The next section introduces the various forms of Saṁhitā known as Saṁhitāpāṭha, Padapāṭha, and Kramapāṭha under the names Nirbhuja, Pratrṇṇa and Ubhayamantareṇa. The text now says that one should use only auspicious words to a Brāhmaṇa ; when a Brāhmaṇa accumulates unusual wealth, one may rebuke him. Even in such circumstance, says S'ūravira Māṇḍūkeya, no one should say ill to a Brāhmaṇa. Here is a beautiful revelation of the high ideal of renunciation for which the Brāhmaṇa was esteemed so highly in ancient India.

The eminence and potency of Prāṇa compared to the cross-beam of a house through a metaphor is described

then. There is also a reference to the mystic significance of the former and latter syllables and the middle space obtaining in the Nirbhuja recitation. We get also a passing reference to accent and moræ. According to Hrasva Maṇḍūkeya a knowledge of the principle of Saṁhitā is helpful in knowing the former and latter syllables, the inter-space that effects the union, and in distinguishing where there is accent and an mātra, and where they do not fall. पूर्वमेवाक्षरं पूर्वरूपं ; उत्तरमुत्तररूपं ; योऽवकाशः पूर्वरूपोत्तररूपे अन्तरेण येन सन्धिं विवर्तयति येन स्वरा स्वरं विजानाति, येन मात्रा मात्रां विभजते, सा संहिता । III. 1. 5. His son by the wife (प्रातिबोधी) Prātibodhī held that when one pronounces the syllables, as they are neither separating entirely nor uniting absolutely, the mātrā (mora) between the prior and posterior forms indicates the Saṁhitā or union, and that this is known as Sāma or a sliding. This knowledge is praised as producing results such as children, cattle, and glory. Tāruṣya sets forth a different Saṁhitā. Here the union is effected by Bṛhat and Rathantara Sāmāns representing Prāṇa and Vāk respectively. To get this secret knowledge he tended the cows of his teacher one year. Kaunṭharavya saw a gradual union of speech, Prāṇa, wind, All-gods, heavenly world : and Brahma—वाक् प्राणेन संहिता इति कौण्डरवः, प्राणः पवमानेन पवमानः विश्वैर् देवैः विश्वे देवाः स्वर्गेण लोकेन, स्वर्गो लोको ब्रह्मणा, सा एषा अवरपरा संहिता ॥ III. 1. 6. This Saṁhitā reaches up to heaven and one who knows it will be among Devas for all time. The teacher Pañcālacaṇḍa considered speech itself as the Sāṁhitā. वाचा वै वेदाः

सन्धीयते, वाचा छन्दांसि, वाचा मित्राणि सन्दधति, वाचा सर्वाणि भूतानि, अथो वागेव इदम् सर्वम् इति III. 1. 6. By speech the Vedas are strung, by speech the metres are made, by speech friends are united, by speech all beings (establish their intra-subjective knowledge and relation) and hence all this is speech. When one recites or talks, breath (Prāṇa) enters speech and speech swallows Prāṇa. When one entertains no idea or is in deep sleep, then also speech dissolves in breath, Prāṇa swallows speech. तद् यत्र एतद् अधीते वा भाषते वा वाचि तदा प्राणो भवति, वाक् तदा प्राणं रेह्ळि । अथ यत्र तूष्णीं वा भवति स्वपिति वा प्राणे तदा वाग् भवति । प्राणः तदा वाचं रेह्ळि ; तावन्योन्यं रीह्ळः । वाग्वै माता प्राणः पुत्रः ।

III. 1. 6. This passage is very significant for the psychological and ontological ideas it reveals. The practice of Prāṇāyāma advocated in Yoga books for the control of mind has this underlying principle. Prāṇa and citta, breath and mind, are so intimately connected that the one follows the course the other takes. Vāk or speech comprising of Sūkṣmā, Parā, Pśyanti, and Vaikhari covers the entire gamut of the mind ; and here it is therefore an equivalent of mind. Ontologically Prāṇa and Vāk stand for the unconscious and conscious forces that are working in the universe which are synthesized in a higher unity. The passage declares with true insight that when one is engaged in a conscious activity as study or talk or recollection accompanied by concentration, breath becomes soft and harmonious and united with that activity ; again when one is in deep sleep or entirely absorbed, Prāṇa alone functions and

the modifications of the mind are stopped. This mutual absorption of one by the other points to a higher unitary principle from which both emerge. This is substantiated by citing Ṛgveda, X. 119. 4. 'The speedy one enters the sky, sees the whole world, with mature mind I see him near at hand (within); the mother absorbs him and he the mother'. This section closes with a reference to the Prajāpatisaṁhitā in which the wife is the prior form, husband the posterior form, son the union, and begetting the act of union. This is the Saṁhitā of Aditi, for Aditi (the undivided) is all—father, mother, child, and begetting. Thus the first chapter introduces the various Saṁhitās to habituate the aspirant to thinking together and to help him to discover a subtler truth from gross facts through reflection.

The second chapter concludes the Saṁhitopaniṣad and the third Āraṇyaka. A teacher, Sthavira Śākalya, declared that Prāṇa is the ridge-pole of the house known as the body. As the other beams rest on the main beam of the house, the eye, the ear, the mind, the speech, the senses, and the whole self depend on Prāṇa—तथा शाला-वंशे सर्वेऽन्ये वंशाः समाहिताः स्युरेवमस्मिन् प्राणे चक्षुः श्रोत्रं मनो वाग् इन्द्रियाणि शरीरं सर्वं आत्मा समाहितः III. 2. 1. Here Prāṇa is the Spiritual Energy of man which sustains all other members and their functions. Next the symbolism of the Alphabet and the year are brought in. Of the entire personality or Ātman, Prāṇa is the sibilants, the bones the mutes, the marrow the vowels, and flesh and blood, the fourth part. This is taught by Hrasva Māṇḍūkeya. Śākalya holds on to number three divided

into 360 parts. This number is taken to make up the number of the days in a year, another 360 making up the nights. The self is there symbolically identified with the year constituted of 360 days and 360 nights. Here again a psychological conception of the self as consisting of sight, hearing, metre, mind, and speech is interesting among theological speculations—स एष अहः संमानः चक्षुर्मयः श्रोत्रमयः छन्दोमयः मनोमयः बाह्व्य आत्मा III, 2, 1. The sage Kauṇṭharavya sets forth another symbolism picturing the self as consisting of syllables. The insight of Bādhva given next to the above symbolism is significant as we find there very advanced philosophical views. He says : There are four persons, the person of the body, the person of the metres, the person of the Veda, and the great person. The passage in the original runs : चत्वारः पुरुषा इति बाध्वः, शरीरपुरुषः, छन्दःपुरुषः, वेदपुरुषः, महापुरुष इति । शरीरपुरुष इति यमवोचाम स य एवायं दैहिक आत्मा, तस्य योऽयमशरीरः प्रज्ञात्मा स रसः । छन्दः पुरुष इति यं अवोचाम अक्षर-समाग्राय एव तस्यैतस्याकारो रसः । वेदपुरुष इति यं अवोचाम येन वेदान् वेद ऋग्वेदं यजुर्वेदं सामवेदं; तस्यैतस्य ब्रह्मा रसः । तस्मात् ब्रह्माणं ब्रह्मिष्ठं कुर्वीत यो यज्ञस्योल्बणं पश्येत् । महापुरुष इति यं अवोचाम संवत्सर एव प्रध्वंसयन्नन्यानि भूतानि ऐक्या भावयन् अन्यानि, तस्य एतस्य असावादित्यो रसः । स यश्चायं अशरीरः प्रज्ञात्मा यश्चासावादित्ये एकमेतदिति विद्यात् । तस्मात् पुरुषं पुरुषं प्रत्यादित्यो भवति । तदप्येतद्विषणोक्तम् —

चित्रं देवानामुदगादनीकम् चक्षुर्मित्रस्य वरुणस्याग्नेः ।

आ प्रा यावापृथिवी अन्तरिक्षम् सूर्य आत्मा जगतस्तस्थुषश्च ॥ इति ।

एतां अनुविधं संहितां सन्धीयमानां मन्ये इति ह स्माह बाध्वः एतं हि एव बह्वृचा महत्युक्थे मीमांसन्ते, एतं अग्नौ अध्वर्यवः, एतं महाव्रते छन्दोगाः,

एतं अस्याम्, एतं दिवि, एतं वायौ, एतं आकाशे, एतं अप्सु, एतं ओषधीषु, एतं वनस्पतिषु, एतं चन्द्रमसि, एतं नक्षत्रेषु, एतं सर्वेषु भूतेषु, एतं एव ब्रह्मेत्याचक्षते । स एष संवत्सरसम्मानः चक्षुर्मयः श्रोत्रमयः छन्दोमयः मनोमयः वाङ्मयः आत्मा । स य एवं एतं संवत्सरसम्मानं चक्षुर्मयं श्रोत्रमयं छन्दोमयं मनोमयं वाङ्मयं आत्मानं परस्मै शंसति दुग्धदोहा अस्य वेदा भवन्ति ; न तस्यानूक्ते भागोऽस्ति, न वेद सुकृतस्य पन्थानं इति । तदप्येतदृषिणोक्तम् ।

यस्तित्याज सखिविदं सखायं न तस्य वाच्यपि भागो अस्ति ।

यदीं शृणोत्यल्लं शृणोति नहि प्रवेद सुकृतस्य पन्थाम् ॥ इति ।

न तस्यानूक्ते भागोऽस्ति, न वेद सुकृतस्य पन्थानमित्येतत् तदुक्तं भवति । तस्मात् एवं विद्वान् न परस्मै अग्निं चिनुयात् ; न परस्मै महाव्रतेन स्तुवीत ; न परस्मा एतदहः शंसेत् कामं पित्रे वाचार्याय वा शंसेदात्मन एवास्य तत् कृतं भवति ॥

In substance this passage adumbrates the same doctrine of the various selves as we find in the Taittiriyaopaniṣad, but not so fully. What has been designated as the S'ārira-puruṣa or the person of the body—corresponding to the Annamayakośa—is the corporeal self. Its essence is the incorporeal conscious self. What has been designated as Chandaḥ-puruṣa or the person of the metres is nothing but the assemblage of syllables ; and its essence is the letter ' a ' (cf. Gītā, X. 33). What has been designated as Veda-puruṣa or the person of the Veda is that by which the Ṛg, Yajus, and Sāma Vedas are known ; and its essence is Brahman. Therefore one should appoint as the superintending priest (Brahmā) of a sacrifice one who is surpassingly versed in the Vedic knowledge so that he may discern the flaws in the

sacrifice. What is designated as the Mahā-puruṣa or the great person is the year which causes certain entities to perish and others to flourish by integration. Its essence is the sun. This identification of the essential being of man with the year standing for time or duration is noteworthy. During the Upaniṣadic period time was conceived as the Cause of the universe by some thinkers. The cosmic Being or Prajāpati is sometimes spoken of as Time. In fact Reality as *becoming* is Kāla and so the Viṣṇupurāṇa asserts 'Kālasvarūpī bhagavān'—the Lord manifests as Time. The Sākta conception of the Deity as Kālī is only a feminine symbolization of the dynamic aspect of Reality which goes back to the Upaniṣadic conception under discussion.

The Sun is the essence of the year because he is the measure and condition of appraising time. But time is both external and internal, subjective and objective. Hence it is the Principle that is undivided and uniting. It is identical with the Mahāpuruṣa and the Principle in the Sun. One is therefore advised to know that He who is the incorporate Prajñātmā and He who is in the Sun are the same. The Supernal Sun becomes individualized in each person. This is what is expressed in the Ṛk (I. 115. 1) 'The worshipful face of the Devas has arisen, the eye of Mitra, Varuṇa, and Agni; It has filled heaven and earth and the sky. The sun is the Self of moving and stationary beings'. The Bahvṛcas who study the Ṛgveda enquire of Him only in the great hymn; the Adhvaryus who engage themselves in the sacrificial acts set forth in the Yajurveda think about

Him and Him alone in the Fire : the Chandogas who recite the Sāman songs consider Him only in the Mahāvratā ceremony. They see Him in this earth, in heaven, in the air, in the ether, in the waters, in the plants, in trees, in the moon, in the constellations, in all beings. They call Him Brahman. He is the self consisting of sight, hearing, metre, mind, and speech and compared to the year numerically. A person who has thus realized Brahman in all that exists does not act as a priest and recite for others. To him the study of the Veda is no source of enjoyment of earthly joys. He has no part in what his teacher has taught him regarding sacrifices and the rest. He does not care for the path of 'good deeds'. R̥gveda X, 71, 6 has a verse to this purpose : He who forsakes the friend who knows his friends has no part in speech. What he hears, he hears to no purpose ; he knows not the path of 'good deeds'. So a man who has realized the truth should not kindle the fire for another by acting as an Adhvaryu, Hotā, or Udgātā. He should not sing the Sāmans of the Mahāvratā for another, nor recite the Śastras of that day for another. He may however recite for a father or a teacher, for that is done for oneself.

Here the Āraṇyaka introduces rather abruptly some omens of death as in Bṛhadāraṇyaka V. 5. 2 and elsewhere. When the sun appears like the moon, sky like red Mañjiṣṭhā (madder), the wind is not retained, and the head smells like a raven's nest, a man should know that his life is approaching its end—सम्परेतोऽस्यात्मा न

चिरमिव जीविष्यतीति विद्यात् । He is then advised to do what he must do and finish—स यत् करणीयं मन्वेत तत् कुर्वीत यदन्ति यच्च दूरे—*and recite the following verses from the R̥gveda* (i.e. IX. 67. 21-27; VIII. 6. 30; IX. 113. 6-11; and I. 50. 10). The other omens of death mentioned here are : sun appearing pierced and looking like the nave of a cart-wheel ; one's own shadow being pierced ; sight of one's own image in a mirror or in water with a crooked head or no head ; pupils of the eye are seen crooked or inverted ; threads appearing in group when the eyes are covered and when looked are not seen so ; the usual sound of a burning fire or a moving chariot is noticed when the ears are covered and when listened to it is not perceived ; fire appearing blue like the neck of a peacock ; lightning seen in cloudless sky ; seeing no lightning in a cloudy sky where it actually takes place ; bright rays as it were in a great cloud ; seeing the ground as though burning ; oneself being slain by a black man with black teeth or by a boar, or oneself being assaulted by a monkey ; oneself carried off swiftly by the wind ; spitting out the gold one has swallowed ; eating honey ; chewing stalks ; carrying a single red lotus ; driving with a team of asses or boars and wearing a wreath of red flowers ; driving a black cow with black calf towards the south. All these dreams prognosticate death. One having a dream of any of these is enjoined to fast the following day, cook Pāyasm, and offer the oblation repeating each verse of the Rātrisūkta (R̥gveda X. 127.16), and partake of it himself, feeding with other food Brāhmaṇas.

After this digression on prognostications the most important passage of the Upaniṣad is suddenly introduced : स यः अतः (—अस्मात् देहेन्द्रियादिसङ्घाताद् विलक्षणः) अश्रुतः अगतः अमतः अनतः अदृष्टः अविज्ञातः अनादिष्टः श्रोता मन्ता द्रष्टा आदेष्टा वोष्टा विज्ञाता प्रज्ञाता सर्वेषां भूतानामन्तरपुरुषः सः मे आत्मा इति विद्यात् ।

One should know that the Puruṣa within all beings who is different from body and mind, who is not heard, not reached, not thought, not subdued, not seen, not understood, not classified, but who hears, thinks, sees, classifies, sounds, understands, and knows, is one's own Self. This is the true conception of the Ātman established in Vedānta by passages such as Br̥h., III. 7. 13, 8. 11 ; Kauṣ., I. 8 ; Pras', IV. 6 Kena IV. 18 and Nṛsim. I. II.

Then comes the secret doctrine of the ' whole speech ' —a section in which the earth, fire, Ṛgveda, eye, and Prāṇa are taught to be considered as spars'as (mutes) ; middle space, air, Yajurveda, ear, and Apāna are to be considered as Ūṣman (sibilants) ; and sky, sun, Sāmaveda, mind, and Vyāna are to be considered as svaras (vowels). This aggregate meditation based on the alphabet is followed by a highly poetic passage in which the human body is likened to a lute, a counterpart of the divine lute. अथ खलु इयं देवी वीणा भवति, तदनुकृतिरसौ मानुषी वीणा भवति । यथास्य शिरः एवमुष्ण्याः शिरः ; यथास्याः उदरं एवं अमुष्ण्याः ; अम्भणं यथास्यै जिह्वा एवं अमुष्ण्यै ; वादनं यथास्याः तन्त्रय एवामुष्ण्याः ; अङ्गुल्यो यथास्याः स्वरा एवं अमुष्ण्याः स्वराः ; यथा अस्या स्पर्शाः एवं अमुष्ण्याः स्पर्शाः ; यथाहोवायं शब्दवती तर्जवती एवं असौ शब्दवती तर्जवती ; यथा ह्येवं लोमशेन चर्मणा पिहिता भवति एवं असौ लोमशेन चर्मणा पिहिता ।

लोमशेन ह स्म वै चर्मणा पुरा वीणा अपिदधाति । स यो ह एतां देवीं वीणां वेद श्रुतवदनो भवति भूमिप्रा अस्य कीर्तिर्भवति । यत्र क चाया वाचो भाषन्ते विदुरेनं तत्र ॥—‘The human lute is an imitation of the divine lute. Just as the human lute has a head, so that has a head ; just as this has a stomach, so that has a cavity ; just as this has a tongue, so that has a tongue ; just as this has fingers, so that has strings ; just as this has vowels, so that has tones ; just as this has consonants, so that has touches ; just as this produces sound and is firmly strung, so that produces sound and is firmly strung ; just as this is covered with a hairy skin, so that is covered with a hairy skin—in ancient times they covered the lute with a hairy skin. He who knows this divine lute is listened to when he speaks, the earth is filled with his fame, and wherever the learned speak in assemblies there he will be known.’

Here a Mantra is given to be repeated when one's recitation or speech does not give pleasure to an audience. The text runs : ओष्ठापिधानाः न कुली दन्तैः परिवृता पविः । सर्वस्यै वाच ईशाना चारुमामिह वादयेत् ।

This teaching is praised as the essence of speech. Now in the last section of this Āraṇyaka a new allegorical interpretation of Saṁhitā is given connected with the letters ‘ṛ’ and ‘ṣ’, and the views of Kṛṣṇahārīta, Hrasva Māṇḍūkeya, and Sthavira Śākalya are cited as authority. The Book closes with a significant passage registering a philosophic view of the Kāvaṣeya seers : एतद् ह स्म वै तद् विद्वांसः आहुः ऋषयः कावषेयाः—किमर्था वयमध्वे-
व्यामहे, किमर्था वयं यक्ष्यामहे, वाचि हि प्राणं जुहुमः प्राणे वाचं ; यो ह्येव

प्रभवः स एव अप्ययः—‘To what end shall we study the Vedas ? To what end shall we sacrifice ? For we sacrifice Prāṇa in Vāk and Vāk in Prāṇa. For what is the beginning that is the end. The passage suggests a purely spiritual form of worship comprising of still contemplation without any external worship and sacrifice. The whole doctrine of the Saṁhitās is deemed secret and it is not to be imparted to he who is not a resident pupil, who has not lived with the teacher for one year, and who is not to become a teacher—ता एताः संहिताः न अनन्तेवासिने प्रब्रूयात् न असंवत्सरवासिने न अप्रवक्त्रे इत्याचार्या आचार्याः ॥

The fourth Āraṇyaka consists solely of a group of verses called mahānāmni studied in the forest, the philosophical importance of which is not as high as the other parts as has been noticed. Their use is set forth by Āśvalāyana in the Sūtra VII. 12. 10. In the fifth Āraṇyaka is described the Niṣkaivalya Śāstra, the great chant used in the Mahāvratā Ceremony during the Mādhyandina-savana (mid-day libation). This Book written in Sūtra style forms a sort of a complement to the first Āraṇyaka.

Śrī Saṅkarācārya takes the whole Āraṇyaka, excepting chapters IV-VI of the second Āraṇyaka, as dealing with religious rituals and meditations. That they teach very little of Paraṁātman is amply clear from the summary we have given above. Śrī Saṅkara is quite clear on the point that the Upaniṣad teaches only Brahman or the second-less spiritual reality. Even the highest worship of the Cosmic Reality lauded as Prāṇa, Hiraṇyagarbha, and Prajāpati will lead only

to the Deity; it cannot give Brahman-realization or Ātmajñāna. The Ātmaśaṭka deals with this, employing the familiar method known as Adhyāropa and Apavāda. Up to the penultimate passage of the first chapter of the Upaniṣad superimposition of the universe on Reality is described and the rest of the book is devoted to the annulment of this superimposed view. The main purpose of the Upaniṣad is to impart the knowledge: 1. Ātman alone is the substance of this universe; 2. In reality there is nothing except Ātman; 3. Ātman is Prajñāna or Pure consciousness, the essential Self of man; 4. Prajñāna or Ātman has become everything from Indra and Prajāpati down to the grossest creation; 5. One who possesses a deep and direct realization of this second-less Ātman attains immortality. This is Brahmavidyā. It may be shown that the recognized cannons of interpretation confirm this. They are—उपक्रमः, उपसंहारः, अभ्यासः, अपूर्वता, फलम्, अर्थवाद, and उपपत्तिः, i.e. agreement between the opening and conclusion, emphasis by repetition, novelty, a realizable value, recommendation through praise, and reasonableness. The Ātman taught in the opening sentence is equated with Prajñāna Brahman in conclusion, clearly indicating that Ātman alone is the theme of the whole tract. That that Brahman-Ātman reality is everything is re-iterated in the passages आत्मा वा इदमेक एगग्र आसीत्; स एतमेव पुरुषं ब्रह्म ततमपश्यत्; सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति; एषब्रह्मा . . . , etc. The novelty of the teachings consists in the fact that the knowledge taught is original to the Upaniṣads.

The reward to be realized is immortality. The entry of the Ātman into the world and the body created by Him are only arthavāda to emphasize the unity of Ātman ; they are not statements of historical facts. The last test of reasonableness is asserted when the states of the self are analysed in the passage तस्य त्रय आवस्था; etc. Thus this short Upaniṣad teaches concisely the core of Brahmavidyā to all seekers after freedom from Saṁsāra and attainment of immortal Bliss.

NOTE ON transliteration

IN this book Devanāgarī characters are transliterated according to the scheme adopted by the International Congress of Orientalists at Athens in 1912 and since then generally acknowledged to be the only rational and satisfactory one. In it the inconsistency, irregularity and redundancy of English spelling are ruled out : f, q, w, x and z are not called to use ; one fixed value is given to each letter. Hence a, e, i and g always represent अ, ए, इ and ग respectively and never ए, इ, ऐ and ज् or other values which they have in English : t and d are always used for त and द only. One *tialde*, one accent, four macrons and ten dots (2 above, 8 below) are used to represent adequately and correctly all Sanskrit letters. *The letter c alone represents च्*. Since the natural function of h will be to make the aghoṣa ghoṣa (e.g. kh, ch, ṭh, th, ph, gh, jh, ḍh, dh, bh), it would be an anomaly for a scientific scheme to use it in combinations like ch and sh for giving च् and ष् values ; hence ch here is छ and sh स्ह. The vowel ऋ is represented by r because ri, legitimate for रि only, is out of place, and the singular ři is an altogether objectionable distortion. The *tialde* over n represents ण, ñ. Accent mark over s gives श्, s' ; dots above m and n give anusvāra (ँ), ṁ and ण्, ṇ, respectively. Dots below h and r give visarga (ः), ḥ, and ऋ, ṛ, respectively. Dots below s, n, t and d give their corresponding cerebrals ष्, ण्, द and ढ्, ण, ण, त, and ढ ; and macrons over a, i, u and ṛ give ā, ī, ū, ṛ respectively. Macrons are not used to lengthen the quantity of e and o, because they always have the long quantity in Sanskrit. Sanskrit words are capitalized only where special distinctiveness is called for, as in the opening of a sentence, title of books, etc. The scheme of transliteration in full is as follows :

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ऋ r, ॠ ṛ, ए e, ओ o,
ऐ ai, औ au, ँ ṁ, : ḥ, क k, ख kh, ग g, घ gh, ङ ṅ, च c,
छ ch, ज j, झ jh, ञ ñ, ट t, ठ ṭh, ड d, ढ ḍh, ण ṇ, त t,
थ th, द d, ध dh, न n, प p, फ ph, ब b, भ bh, म m,
य y, र r, ल l, व v, श s', ष s, स् s, ह h.

AITAREYOPANISAD

शान्तपाठः

ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठित-
माविराविर्मे एधि । वेदस्य म आणी स्थः श्रुतं मे मा प्रहा-
सीरनेनाधीतेनाहोरात्रान् सन्दधामि । ऋतं वदिष्यामि ।
सत्यं वदिष्यामि । तन्मामवतु तद्वक्तारमवतु । अवतु मा-
मवतु वक्तारम् ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

(For translation see the last section of the book.)

CHAPTER ONE : SECTION ONE

हरिः ॐ ॥ आत्मा वा इदमेक एवाग्र आसीन्नान्य-
त्किञ्चन मिषत्; स ईक्षत लोकांस्तु सृजा इति । स इमां-
लोकानसृजत—अम्भो मरीचीर्मरमापोऽदोऽम्भः परेण दिवं,
द्यौः प्रतिष्ठाऽन्तरिक्षं मरीचयः । पृथिवी मरो, या अधस्तात्ता
आपः । स ईक्षतेमे नु लोका लोकपालास्तु सृजा इति ।

सोऽद्भ्य एव पुरुषं समुद्धृत्यामूर्च्छयत् । तमभ्यतपत्तस्याभि-
 तप्तस्य मुखं निरभिद्यत, यथाण्डं ; मुखाद्वाग्वाचोऽग्निर्नासिके
 निरभिद्येतां, नासिकाभ्यां प्राणः । प्राणाद्वायुरक्षिणी निर-
 भिद्येतामक्षिभ्यां चक्षुश्चक्षुष आदित्यः कर्णौ निरभिद्येतां,
 कर्णाभ्यां श्रोत्रं श्रोत्रादिशस्त्वङ्निरभिद्यत, त्वचो लोमानि
 लोमभ्य ओषधिवनस्पतयो, हृदयं निरभिद्यत, हृदयान्मनो,
 मनसश्चन्द्रमा, नाभिर्निरभिद्यत नाभ्या अपानोऽपानान्मृत्युः
 शिश्रं निरभिद्यत, शिश्राद्रेतो रेतस आपः ॥ इति ऐत-
 रेयोपनिषदि प्रथमेऽध्याये प्रथमः खण्डः ॥

अग्रे in the beginning वै verily इदम् (all) this आत्मा
 Ātman एकः one एव alone आसीत् was. अन्यत् other
 किञ्चन anything मिषत् acting as a rival न not (आसीत्
 was). सः He ईक्षत thought—लोकान् worlds नु सृजै let
 me create इति thus. सः He इमान् these लोकान् worlds
 असृजत created—अम्भः (the super-celestial region of)
 waters, मरीचीः (the heavens with the) celestial lights,
 मरम् the earth of mortals, आपः (the subterranean region
 of) waters ; अदः that अम्भः waters परेण above दिवम्
 heavens ; द्यौः sky (तस्य its) प्रतिष्ठा support ; अन्तरिक्षम्
 the middle region मरीचयः the region of lights ; पृथिवी
 the earth मरः the world of mortals याः which अधस्तात्
 below ताः those आपः watery region.

सः He ईक्षत thought—इमे these नु indeed लोकाः
 (are) the worlds ; लोकपालान् guardians of the worlds नु

सृजे इति let me create. सः He अद्भ्यः from out of the waters एव itself पुरुषम् the person समुद्रस्य having raised अमूर्च्छयत् fashioned. तम् over him अभ्यतपत् He brooded. तस्य of him अभितप्तस्य thus brooded over मुखम् mouth निरभिद्यत burst forth, proceeded यथा just as अण्डम् an egg (निर्भिद्यते bursts open); मुखात् from the mouth वाक् speech, वाचः from speech अग्निः fire. नासिके nostrils निरभिद्येताम् burst forth. नासिकाभ्यम् from the nostrils प्राणः power of smell, breath, प्राणात् from the breath वायुः air. अक्षिणी eyes निरभिद्येताम् burst forth. अक्षिभ्याम् from the eyes चक्षुः sight, चक्षुषः from sight आदित्यः the sun. कर्णौ ears निरभिद्येताम् burst forth. कर्णाभ्याम् from the ears श्रोत्रम् hearing, श्रोत्रात् from hearing दिशः the quarters. त्वक् skin निरभिद्यत burst forth. त्वचः from the skin लोमानि hairs, लोमभ्यः from hairs ओषधिवनस्पतयः herbs and trees. हृदयम् the heart निरभिद्यत burst forth. हृदयात् from the heart मनः mind, मनसः from the mind चन्द्रमाः the moon. नाभिः the naval निरभिद्यत burst forth. नाभ्याः from the naval अपानः down-breathing अपानात् from down-breathing मृत्युः death. शिशम् the generative organ निरभिद्यत burst forth, from the generative organ रेतः seed, रेतसः from seed आपः water.

In¹ the beginning verily, all this was Ātman² alone. There was nothing else existing as a rival. He (that Ātman) thought (to Himself): Let me create the worlds. Thus he created³

these worlds, Ambhas, Marīcī, Maram, and Āpaḥ. That Ambhas is above the heavens supported by it. Marīcī is the middle region. This earth is the Mara. The Region of Waters below the earth is the Āpaḥ.

He (the Ātman) thought: These indeed are the worlds (I have created). Let me now create the guardians of these worlds. He then raised the Puruṣa⁴ from the waters (i.e., five elements) and fashioned him. The Ātman brooded on the Puruṣa, and when he was thus brooded over there burst forth⁵ the mouth as an egg does: From the mouth proceeded speech, and from speech fire. The two nostrils burst forth; and from the nostrils proceeded the power of smell, and from the power of smell air. Eyes burst forth; from the eyes proceeded sight, and from sight the sun. Ears burst forth; from the ears proceeded hearing, and from hearing the quarters. Skin burst forth; from the skin proceeded hairs, and from hairs, herbs and trees. The heart burst forth; from the heart proceeded mind, and from mind the moon. The navel burst forth; from the navel proceeded the down-breathing, and from down-breathing death. The

generative organ burst forth, from the generative organ seed, and from seed water.

[NOTES—1. *In the beginning etc.*—According to the Veda there is no such thing as first creation. So beginning refers to the start of a new cycle only. By asserting that nothing existed in the beginning except Ātman and that the creation was willed by Him, the scripture indicates that Pramātman alone is the material and efficient causes of the universe which is only a projection or concretization of the thought-energy of Ātman. The gulf between physics and metaphysics, matter and spirit, insentience and intelligence, is also thus bridged. *Vide* our Notes on *Tait.* II. 7. 1.

2. *Ātman*—Stands for Paramātman, the Ātman-Brahman Reality, the basic Principle of all that *is*, both living and non-living. यच्चाप्नोति यदादत्ते यच्चाप्ति विषयानिह । यच्चास्य सन्ततो भावः तस्मादात्मेति गीयते ॥ That which comprehends everything, that which grasps objects and enjoys them, and that which pervades everything is Ātman. In ancient works the term Ātman is used to denote the Principle of Consciousness in man, self, intellect, mind, senses, internal essence, nature of an object, and ultimate Reality. Viṣṇupurāṇa V. 18. 55 says : भूतात्मा चेन्द्रियात्मा च प्रधानात्मा तथा भवान् । आत्मा च परमात्मा च त्वमेकः पञ्चधा स्थितः ॥ The highest denotation of Ātman is 'Being, Intelligence, Infinitude,'—the Ultimate Reality, which is the basis, substance, and substratum of all else that appear as the multiplex universe. The bifurcation of existence into the dual aspects of subject and object is only a phenomena of the Ātman and that has no absolute value. Hence,

in the view of S'aṅkarācārya the passages that follow describing creation are to be understood only in a secondary sense, Arthavāda. It is here made clear that the Absolute Reality or Ātman holds within itself potentially both the aspects of existence—Substance and Intelligence. We therefore find here a solution for the quarrel between Idealism and Realism.

3. *He created etc.*—Some take this description of creation as that of Bhūtaśṛṣṭi while others take it as mere flight of imagination. Through figures and imageries here as in other parts of the Vedas, the Ṛṣis present a concrete picture of creation from the level of sense-perception. The division of the universe into fourteen worlds often found in the Purāṇas has its beginning in the four-fold division mentioned here. The higher worlds above Suvarloka are called here Ambhas (the world of celestial waters) probably from the fact that the higher sky is as blue as the deep sea and also because of the popular belief that rain comes from the higher region. Dyuloka, the abode of gods, which comes immediately below, is called here the support of the Ambhao-loka. The intermediate space, which is just above our head, is the next world through which rays of light pass and that is why it is called Maricī here. Our earth is called Maram, the mortal world, because every creature of this world is liable to death. The nether regions are named here as Ap or the world of water. Probably the name is suggested by the old belief that the waters of the ocean descend up to the nadir and pervade the entire nether worlds. But all these are based upon the crude popular beliefs of the time.

But the higher view of the Vedas regarding creation and the worlds is, in the first place, that there has been no creation; the manifestation of the visible is but an expression of the inner Reality. Creation is nothing but the evolution of Nāma and Rūpa, name and form, from the Unmanifested. And this evolution, although it may have some pragmatic value, has no absolute reality; it is only a phenomenon, a reading of Reality. How could the absolute Brahman, one without a second, indivisible and infinite in nature, mutate into the gross physical world? The whole thing is a false reading of the Reality. Matter itself is but a shadow (chāyā), a glory (mahimā), a power (S'akti), the Mayā of the Supreme Being. Creation and the physical world are true only so far as man's physical life is concerned. But if things can be seen from the standpoint of the inner core of reality, which is called in the Vedānta the Ātman, then the whole universe with all its manifold layers of expression would appear as so many concentric circles around that one common centre, the Paramātmā. All the fourteen worlds mentioned above are but so many planes of consciousness, each with the varied contents of its own. The grossest world is the outermost circle, receded farthest from the centre; and the subtlest, the Brahmāloka, or Satyaloka as it is called sometimes, the plane of Hiraṇyagarbha, is the innermost circle. These fourteen planes range in their subtlety or grossness as they approach to or recede away from the centre, the Ātman.

4. *Puruṣa*—Here stands for the Virāṭ-ātman, the aggregate Being—पूर्णमनेन पुरुषेण सर्वगतत्वात् जगदिति पुरुषः or पूः शरीरं बुद्धिर्वा तत्रासौ विषयोपलम्भनार्थं सीदतीति पुरुषः । from

these two etymological explanations the word means both, the Spirit dwelling in the individual being as well as the Spirit in the totality of beings. The creation of the Universe animated by Spirit is what is suggested here. Īśvara is Paramātmā viewed as the material and efficient cause of the Universe ; He is the Lord and ruler of the Universe. He manifested Himself as Virāṭ or the omnific Being out of waters, i.e., out of the constituent elements of the universe. 'Waters' here is a synecdoche for all the five elements. The Taittiriyaṛaṇyaka I. 23. 1 says—आपो वा इदमासन्त्सलिलमेव स प्रजापतिरेकः पुष्करपर्णे समभवत् —Water alone was this Universe at first ; in it on a lotus the Lord of the Universe arose. The water element is preponderant in man, and hence man is supposed to have been created from it.

5. *Burst forth etc.*—The word 'Abhyatapat' in the text is from the root 'tap' which in Vedic Sanskrit means 'to create by will'. This idea of 'tapas' is found in Muṇḍaka I. I. 9 etc. The process of creation is here described on the analogy of the development of the embryo in the egg, or the foetus in the womb. After impregnation the life-nucleus (morula) floats in the amniotic fluid where the foetus develops ; in the process of its growth various organs and faculties express themselves till parturition takes place. What happens in the case of the microcosm of man is supposed to take place in the Macrocosm of the Virāṭpuruṣa. He too has evolved out of the waters, his organs, senses, and the presiding deities of the senses, developing in the same order as that of the child in the womb. It may appear curious at first that the text should have described the evolving of the senses from the sense-organs

and the presiding deities from the senses themselves ; but the point becomes perfectly clear when we take note of the process of the evolution of the foetus itself. In its evolution first appears the organ and then gradually the power of utilising the organ which is generally called the *quickenning* stage ; and subsequently the expressions of the principle of consciousness through all these senses and organs. The appearance of consciousness or 'caitanya' or 'devatā,' as it is figuratively described in the Vedas, completes the embryonic condition of life and brings it out to the world of expression. As in every organic being we notice the three factors, viz., the organ, the energizing principle of the organ, and the intelligence controlling the energy and the organ, so three things are always distinguished in the above text i.e., the physical organ, or the seat of the senses, the senses themselves, and the presiding deities of the senses. The presiding deities, Abhimānidevatās, should not be taken in the sense that they are so many spirits or angels controlling the different organs of man ; but they should be understood in the Vedantic sense of the different expression of the same Ātma-caitanya or Intelligence, working differently through the different sensations. That is why we find the word Devatās often used for the senses in the Upaniṣads.]

CHAPTER ONE : SECTION TWO

ता एता देवताः सृष्टा अस्मिन्महत्पुण्ये प्रापतंस्तमशनापि-
पासाभ्यामन्ववार्जत् । ता एनमब्रुवन्नायतनं नः प्रजानीहि,

यस्मिन् प्रतिष्ठिता अन्नमदामेति । ताभ्यो गामानयत्ता अब्रु-
वन्न वै नोऽयमलमिति । ताभ्योऽश्वमानयत्ता अब्रुवन्न वै
नोऽयमलमिति । ताभ्यः पुरुषमानयत्ता अब्रुवन् सुकृतं
बतेति; पुरुषो वाव सुकृतम् । ता अब्रवीद्यथायतनं प्रविश-
तेति । अग्निर्वाग्भूत्वा मुखं प्राविशद्वायुः प्राणो भूत्वा नासिके
प्राविशदादित्यश्चक्षुर्भूत्वा अक्षिणी प्राविशद्दृशः श्रोत्रं भूत्वा
कर्णौ प्राविशन्नोषधिवनस्पतयो लोमानि भूत्वा त्वचं प्रा-
विशंश्चन्द्रमा मनो भूत्वा हृदयं प्राविशन्मृत्युरपानो भूत्वा
नार्भि प्राविशदापो रेतो भूत्वा शिश्रं प्राविशन् । तमशनापि-
पासे अब्रूतामावाभ्यामभिप्रजानीहीति । ते अब्रवीदेतास्वेव
वां देवतास्वाभजाम्येतासु भागिन्यौ करोमीति । तस्माद्यस्यै
कस्यै च देवतायै हविर्गृह्यते भागिन्यावेवास्यामशनापिपासे
भवतः ॥ इति ऐतरेयोपनिषदि प्रथमाध्याये द्वितीयः
खण्डः ॥

सृष्टाः created ताः referred to before एताः these देवताः
gods or guardians of the world अस्मिन् in this महति
mighty अर्णवे in the ocean प्रापतन् fell. (सः He) तम् him,
the Virāṭ Puruṣa, the unitary individual shaped out
of water अशनापिपासाभ्याम् through hunger and thirst
अन्ववार्जत् caused to yield, inclined. ताः they, gods एनम्
to him the Lord and Creator अब्रुवन् said—नः to us

आयतनम् a place प्रजानीहि show, permit यस्मिन् in which प्रतिष्ठिताः being established अन्नम् food अदाम we shall eat, इति thus. ताभ्यः to them गाम् (a form of) a cow's body आनयत् (He) brought. ताः they अब्रुवन् said,—अयम् this one न वै not at all नः for us अन्नम् sufficient. ताभ्यः to them अश्वम् (a form of) a horse's body आनयत् (He) brought. ताः they अब्रुवन् said—अयम् this one न वै not at all नः for us अन्नम् sufficient. ताभ्यः to them पुरुषम् (a form similar to that of Virāṭ in the shape of) a man आनयत् (He) brought. ताः they अब्रुवन् said—सुकृतम् really God-made or well created बत ah ! इति thus.

पुरुषः man वाव indeed सुकृतम् God-made or well-made. (सः He) ताः to them अब्रवीत् said—यथायतनम् according to the places प्रविशत् (you) enter इति thus. अग्निः fire वाक् speech भूत्वा having become मुखम् mouth प्राविशत् entered. वायुः air प्राणः breath भूत्वा having become नासिके the two nostrils प्राविशत् entered. आदित्यः the sun चक्षुः sight भूत्वा having become अक्षिणी eyes प्राविशत् entered. दिशः the quarters श्रोत्रम् hearing भूत्वा having become कर्णौ ears प्राविशत् entered. ओषधिवनस्पतयः herbs and trees लोमानि hairs भूत्वा having become त्वचम् the skin प्राविशत् entered. चन्द्रमाः the moon मनः mind भूत्वा having become हृदयम् heart प्राविशत् entered. मृत्युः death अपानः down-breathing भूत्वा having become नाभिम् naval प्राविशत् entered. आपः waters रेतः seed भूत्वा having become शिश्नम् the generative organ प्राविशत् entered. तम् to him अशनापिपासे hunger and thirst

आवाभ्याम् 'for us आयतनम् a place अभिप्रजानीहि assign इति thus अब्रूताम् said. सः he ते to them अब्रवीत् said— एतासु these देवतासु in the deities एव alone वाम् you two आभजामि (I) assign; एतासु in these भागिन्यौ sharers करोमि I make इति thus. तस्मात् therefore यस्यै कस्यै च to whatsoever देवतायै god हविः oblation गृह्यते is given अश-नापिपासे hunger and thirst अस्याम् in that भागिन्यौ sharers एव verily भवतः become.

These gods, the guardians of the universe, thus created, fell into this mighty ocean¹ of existence. He, the Creator, subjected the Virāt or aggregate body to hunger and thirst. The gods spoke to Him : Grant² us a place where we can establish ourselves and eat food. He brought the form of a cow's body for them. They said : This, indeed, is not sufficient for us. He brought the form of a horse's body for them. They said : Indeed this too is not sufficient for us. He brought for them the form of a man. Seeing that they exclaimed in joy : 'Well done.'³ And therefore man is indeed well-done. He said to them : Do enter⁴ according to your places. Then fire, having turned to speech, entered the mouth. Air, having become scent, entered the nostrils; sun, having become sight, entered the eyes.

The deities of the quarters, having become hearing, entered the ears. The deities of the plants and trees, having become hairs, entered the skin. The moon, having become mind, entered the heart. The god of death, having become down-breathing, entered into navel. The god of waters, having become seed, entered the generative organ. Hunger and thirst said to Him : Assign a place for us. He told them : To these deities⁵ I assign you, and I make you sharers in them. Therefore to whatsoever god an offering is made, hunger and thirst become partners in it.

[NOTES—1. *Ocean of existence*—Our mundane life, the interminable round of birth and death, is often figuratively called an ocean in the religious books of India. The water in this ocean, says S'ri S'aṅkara, is nothing but sorrow resulting from unfulfilled desires ; and the sorrow has its root in ignorance. The beginningless, endless, shoreless sea of Saṁsāra is infested with huge crocodiles in the shape of tormenting diseases, old age, and death. One may get a momentary relief in this ocean when one is in contact with objects that afford a spell of pleasure. But mighty waves of innumerable pangs soon engulf him when the tempestuous winds of desire for sense enjoyments blow over this sea. Everywhere we hear shrieks and pitiable cries of those plunged in the infernal regions. Yet this ocean carries on its bosom

the ship of wisdom well-stored with such excellent traits as truth, righteousness, charity, sympathy, non-violence, tranquillity, detachment, courage and the rest. The company of holy men and renunciation form the chartered route in this blue waters pointing to the shore beyond, viz., liberation or Mokṣa.

2. *Grant us etc.*—As creatures even the gods were subjected to the conditions of life such as hunger and thirst. For the Creator first subjected His own Virāṭ or aggregate form to hunger and thirst, and as a consequence His own emanations like Fire and Sun were also troubled by hunger and thirst. What is in the cause is found in the effect also. Life, from the smallest worm to the highest god, demands Bhogya, Bhogasthāna, and Bhogopakaraṇa—objects of enjoyment, locus of enjoyment, and means of enjoyment. Hence the guardian deities as soon as they were created, oppressed by hunger and thirst, demanded a locus, from where they could enjoy food and drink. The gods or cosmic deities—Fire, Air and the rest—are but the various categories indwelt by the Spirit; they themselves function in man as the impelling power behind the senses. The same gods or deities are thus macrocosmic and microcosmic. From this it is clear that there was already the cosmic body of the Virāṭ wherefrom the gods originated. But residing in it as microcosmic deities Fire and the like could not enjoy food first, for that aggregate body was too vast and nothing fell out of it forming the object of enjoyment, that being all-inclusive. Hence the gods prayed to the Creator to make for them individual bodies. The reference here to the form of the 'cow' and the 'horse' points to Vyaṣṭi-sṛṣṭi or creation of individual creatures.

In the evolution of life man comes after the quadrupeds—cows, horses, etc.—devoid of higher intelligence and discrimination. These forms are therefore unfit for the residence of gods. All bodies except that of man are meant only for enjoyment or suffering ; the human body has, in addition, the fitness to elevate the soul tenanting it to higher levels of existence ; hence man is the masterpiece of creation, his body alone being the Karmāyatana. Bhāgavata XI. 9. 28 says : Having created with the help of His own unborn Magic Power bodies of trees, reptiles, quadrupeds, birds, insects, and fish, the Creator was not satisfied ; He then created Puruṣa endowed with intelligence capable of realizing the Divine Reality, and He was delighted—सृष्ट्वा पुराणि विविधान्यजयात्म-शक्त्या वृक्षान् सारीरूप पशून् खगदंशमत्स्यान् । तैस्तैरनुष्टुब्धयः पुरुषं विधाय ब्रह्मावलोकधिषणं मुदमाप देवः ॥ For reason why man is the crown of creation *Vide Supra*, pages 10 and 11.

3. *Well-done*—The original term ‘Sukṛta’ means well-fashioned i.e. the best of all created forms. It may also be taken as ‘Svakṛta’ or made by Himself i.e. made by the Creator Himself to His full satisfaction. This suggests the idea that man is created in the image of God. Hence the human form is the root of all good deeds and noble aspiration.

4. *Do enter etc.*—In the previous section (page 32) it was declared that from the Virāṭ-puruṣa came forth various faculties and their corresponding deities. The Virāṭ-puruṣa’s mouth, nostrils, sight, ears, skin, heart, navel, and generative organ gave rise to the guardian deities Fire, Air, Sun, Quarters, Herbs and Trees, Moon, Apāna, and waters. Each one of these stand for the

cosmic deity behind the phenomenon noted above ; thus Herbs and Trees stand for the deities behind herbs and trees ; by ' Quarters ' the deities of the quarters are meant ; Apāna stands for the deity Death, and Water stands for that aspect of Prajāpati presiding over water and the other four elements. Now, here, in this section we get the description how these regents of the universe representing the Virāṭ-puruṣa entered the created individual. Fire, the presiding deity of the mouth with the power of speech entered mouth ; this means that the microcosmic Puruṣa is capable of speech because he is endowed with the organ of speech, the power of articulation, and the deity of speech impelling behind. To know the relation between the seat of a sense, its functioning, and the deity behind, it is necessary to bear in mind the maxim ' samghātasya parārthatvāt ', to wit ' an aggregate whole, an organ or an organism, has its existence because of something else for whose sake it exists.' The senses are instruments made of subtle material and their operation cannot take place unless we posit something for which they operate. The deities are therefore the powers that wield and work the senses. These three factors are sometimes called Adhyātma, Adhidaiva, and Adhibhūta. *Vide Bhāgavata* III. 6. 6-25. As soon as the seat of the organ appeared, the function and the power behind impelling the function, also manifested through the organ. In each case we are to understand the seat of the sense, the sense-organ, and the presiding deity clearly and distinctly as their seats and functions cannot be interchanged. That is why it is said that each entered ' his own abode '. The relation between the deity and the sense is not one of cause and effect but one of co-existence, and each one

of the deities work for the sake of the conscious Being who is the indweller and master of the body.

5. *To this deities etc.*—Hunger and thirst are abstract notions; and enjoyment of food is possible only when they appear associated with a tangible body of a living being. Therefore a site was assigned to them in Fire and other gods dwelling in the mouth etc. as well as outside; and they are invoked when offerings are made. By stating that hunger and thirst are made sharers in the deities and not in the Puruṣa it is suggested that the true nature of Puruṣa as Ātman is beyond the taint of Samsāra such as hunger and thirst. In fact the entanglement of Puruṣa in the Samsāra is not really true.]

CHAPTER ONE : SECTION THREE

स ईक्षतेमे नु लोकाश्च लोकपालाश्चात्ममेभ्यः सृजा इति ।
 सोऽपोऽभ्यतपत् ; ताभ्योऽभितप्ताभ्यो मूर्तिरजायत । या वै
 सा मूर्तिरजायतान्नं वै तत् । तदेतदभिसृष्टं पराङ्मत्यजिघां-
 सत् । तद्वाचाजिघृक्षत्, तन्नाशकनोद्वाचा ग्रहीतुम् । स
 यदैनद्वाचाग्रहैष्यदभिव्याहृत्य हैवान्नमत्रप्स्यत् । तत् प्राणे-
 नाजिघृक्षत्, तन्नाशकनोत् प्राणेन ग्रहीतुम् । स यदैनत्
 प्राणेनाग्रहैष्यदभिप्राण्य हैवान्नमत्रप्स्यत् । तच्चक्षुषाजिघृक्षत्,
 तन्नाशकनोच्चक्षुषा ग्रहीतुम् । स यदैनच्चक्षुषाग्रहैष्यद् दृष्ट्वा

हैवान्नमत्रप्स्यत् । तच्छ्रोत्रेणाजिघृक्षत्, तन्नाशकनोच्छ्रोत्रेण ग्रहीतुम् । स यद्धैनच्छ्रोत्रेणाग्रहैष्यच्छ्रुत्वा हैवान्नमत्रप्स्यत् । तत्त्वचाजिघृक्षत्, तन्नाशकनोत्त्वचा ग्रहीतुम् । स यद्धैनत्त्वचाग्रहैष्यत्स्पृष्ट्वा हैवान्नमत्रप्स्यत् । तन्मनसाजिघृक्षत्, तन्नाशकनोन्मनसा ग्रहीतुम् । स यद्धैनन्मनसाग्रहैष्यद्, ध्यात्वा हैवान्नमत्रप्स्यत् । तच्छिश्रेणाजिघृक्षत्, तन्नाशकनोच्छिश्रेण ग्रहीतुम् । स यद्धैनच्छिश्रेणाग्रहैष्यद्विसृज्य हैवान्नमत्रप्स्यत् । तदपानेनाजिघृक्षत्, तदावयत् । सैषोऽन्नस्य ग्रहो यद्वायु-
रन्नायुर्वा एष यद्वायुः ।

स ईक्षत कथं न्विदं महते स्यादिति । स ईक्षत कतरेण प्रपद्या इति । स ईक्षत यदि वाचाभिव्याहृतं, यदि प्राणेनाभिप्राणितं, यदि चक्षुषा दृष्टं, यदि श्रोत्रेण श्रुतं, यदि त्वचा स्पृष्टं, यदि मनसा ध्यातं, यद्यपानेनाभ्यपानितं, यदि शिश्रेण विसृष्टमथ कोऽहमिति । स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत । सैषा विवृतिर्नाम द्वास्तदेत-
न्नान्दनम् ।

तस्य त्रय आवसथाः त्रयः स्वप्नाः । अयमावसथोऽयमावसथोऽयमावसथ इति । स जातो भूतान्यभिव्यैख्यत्, किमिहान्यं वावदि(ष)ष्यादिति । स एतमेव पुरुषं ब्रह्म ततमपश्यदिदमदर्शमिती ३ । तस्मादिदन्द्रो नामेदन्द्रो ह वै

नाम । तमिदन्द्रं सन्तमिन्द्र इत्याचक्षते परोक्षेण । परोक्ष-
प्रिया इव हि देवाः, परोक्षप्रिया इव हि देवाः ॥ इति
ऐतरेयोपनिषदि प्रथमाध्याये तृतीयः खण्डः ॥

सः He, Īś'vara, ईक्षत thought—इमे these नु indeed
लोकाः the worlds च and लोकपालाः the guardians of the
world च and. एभ्यः for these अन्नम् food सृजै let me create
इति thus. सः He अपः waters (i.e. five elements) अम्य-
तपत् (he) brooded over, created by will: अभितप्ताभ्यः
brooded over ताभ्यः from those मूर्तिः form अजायत sprang
up, या which वै verily सा that well known मूर्तिः form
अजायत sprang up, अन्नम् food वै verily तत् that. तत् that
referred to above एतत् this अभिसृष्टम् created अन्नम् food
पराक् turning back अत्यजिघांसत् desired to run away. तत्
that (food) वाचा by speech अजिघृक्षत् (he) sought to seize :
तत् that वाचा by speech ग्रहीतुम् to seize न अशक्नोत् (he)
was not able. सः He, the first enjoyer यत् if ह indeed
वाचा with speech एनत् this अग्रहैष्यत् were able to seize
अन्नम् food अभिष्वाहत्य by uttering the name ह verily
एव merely अन्नप्स्यत् (he) had been satisfied. तत् that
प्राणेन with breath अजिघृक्षत् (he) sought to seize. तत् that
प्राणेन with breath ग्रहीतुम् to seize न अशक्नोत् (he) was
not able. सः He यत् if ह indeed प्राणेन with speech
एनत् this अग्रहैष्यत् were able to seize अन्नम् food अभिप्राण्य
having attained ह verily एव merely अन्नप्स्यत् (he) would
have been satisfied. तत् that चक्षुषा with sight अजिघृक्षत्
(he) sought to seize. तत् that चक्षुषा with sight ग्रहीतुम्

to seize न अशक्नोत् (he) was not able. सः He यत् if ह verily चक्षुषा with sight अग्रहैष्यत् were able to seize, अन्नम् food दृष्ट्वा having seen ह verily एव merely अन्नप्यत् (he) would have been satisfied. तत् that श्रोत्रेण with hearing अजिघृक्षत् (he) sought to seize. तत् that श्रोत्रेण with hearing ग्रहीतुम् to seize न अशक्नोत् was not able. सः He यत् if ह verily एनत् this श्रोत्रेण with hearing अग्रहैष्यत् were able to seize, अन्नम् food श्रुत्वा by hearing ह indeed एव merely अन्नप्यत् would have been satisfied. तत् that त्वचा with skin अजिघृक्षत् (he) sought to seize, तत् that त्वचा with skin ग्रहीतुम् to seize न अशक्नोत् (he) was not able. सः He यत् if ह verily एनत् this त्वचा with skin अग्रहैष्यत् were able to seize, अन्नम् food स्पृष्ट्वा having touched ह verily एव merely अन्नप्यत् (he) would have been satisfied. तत् that मनसा by the mind अजिघृक्षत् (he) sought to seize. तत् that मनसा by the mind ग्रहीतुम् to seize न अशक्नोत् (he) was not able. सः He यत् if ह verily मनसा by the mind अग्रहैष्यत् were able to seize, अन्नम् food ध्यात्वा thinking about ह verily एव merely अन्नप्यत् (he) would have been satisfied. तत् that शिश्नेन with the generative organ अजिघृक्षत् (he) sought to seize. तत् that शिश्नेन with the generative organ ग्रहीतुम् to size न अशक्नोत् (he) was not able. सः he यत् if ह verily शिश्नेन with the generative organ अग्रहैष्यत् were able to seize, अन्नम् food विसृज्य by giving ह verily एव merely अन्नप्यत् (he) would have been satisfied. तत् that अपानेन with the down-breathing अजिघृक्षत् (he)

sought to seize ; तत् then आवयत् seized. सः that एषः this अन्नस्य of food ग्रहः seizer यत् which (is called) वायुः air (Apāna). एषः this यत् which वायुः vāyu अन्नायुः living by food वै verily.

सः He ईक्षत thought : मत् me ऋते without कथम् नु how possibly इदम् this स्यात् will be इति thus. सः He ईक्षत thought : कतरेण by which (way) प्रपद्ये shall I reach इति thus. सः He ईक्षत thought : यदि if वाचा by speech अभिव्याहृतम् uttered, यदि if प्राणेन with breath अभिप्राणितम् breathed, यदि if चक्षुषा with sight दृष्टम् seen, यदि if श्रोत्रेण with hearing श्रुतम् heard, यदि if त्वचा with skin स्पृष्टम् touched, यदि if मनसा with mind ध्यातम् is meditated, यदि if अपानेन with down-breathing अभ्यपानितम् digested, यदि if शिम्नेन with the generative organ विसृष्टम् emitted, अथ then कः who अहम् I (am) इति thus. सः He एतम् this एव alone सीमानम् suture विदार्य having split open एतया by this द्वारा by the door प्रापद्यत entered. सा एषा this well known विदतिः opening नाम named 'दोः door; तत् एतत् this well-known नान्दनम् place of happiness.

तस्य of him त्रयः three आवसथाः places of dwelling—स्वप्नाः sleeps त्रयः three; अयम् this आवसथः dwelling-place, अयम् this आवसथः dwelling-place, अयम् this आवसथः dwelling-place. सः He जातः being born भूतानि beings अभिव्यैख्यत् comprehended—इह here किम् what अन्यम् other वावदिषत् can I proclaim इति thus. सः He एतम् this पुरुषम् Person एव only ततमम् most pervasive ब्रह्म Brahman अपश्यत् saw—इदम् this अदर्शम् I have

seen इति thus. तस्मात् therefore इदन्द्रः seen as this
 इ वै verily नाम name इदन्द्रः Idandra. इदन्द्रम् Idandra
 सन्तम् being तम् him परोक्षेण indirectly इन्द्रः Indra
 इति thus आचक्षते (they) call. हि for देवाः gods परोक्षप्रियाः
 mystery-loving इव as it were.

He,¹ the Creator, thought : There are these worlds and their guardian deities; let me create food² for them. He brooded over the waters; and from the waters thus brooded over sprang up the form, or organic matter. And now the form thus born was verily the created food. The food that was thus projected, out of fear attempted to run away. He, the first embodied being, sought to seize it by speech³ (as he did not know others who ate food or their way of eating); but he could not seize it with speech. Were he able to seize it with speech, later man created by him would have verily been satisfied by merely uttering the name of food. He sought to seize it by breath, but he could not seize it by breath. Were he able to seize it by breath, man would have verily been satisfied by the mere scent of food. He sought to seize it by sight, but he could not seize it by the eye. Were he able to seize it by the eye, man would

have verily been satisfied merely by the sight of food. He sought to seize it by the ear. He could not seize it by the ear. Were he able to seize it by the ear, man would verily have been satisfied by merely hearing about food. He sought to seize it by the skin, but he could not seize it by the skin. Were he able to seize it by the skin, man would have been satisfied by merely touching food. He sought to seize it by the mind, but he could not seize it by the mind. Were he able to seize it by the mind, man would have verily been satisfied by merely thinking about food. He sought to seize it with the generative organ, but he could not seize it with the generative organ. Were he able to seize it by the generative organ, man would have verily been satisfied by merely assimilating and ejecting food. He sought to seize it by the Apāna and he seized it. Therefore it is the Apāna that seizes the food ; and verily Vāyu or the Apāna is the chief cause in supporting life by food.

He, the Creator, thought : How⁴ can this (aggregate of body, senses, etc.,) remain without me ? He thought : By⁵ which of the two ways (i.e., feet and head) shall I enter the

organism ? He thought : If the speech names, if scent smells, if the eye sees, if the ear hears, if the skin feels, if the mind thinks, if the Apāna digests, and if the generative organ emits, what then am I ? Having slit open the suture of the skull, He, indeed, entered the body by that door. That door is called Vidṛti, the place of joy. It is the Nāndana.

For⁶ him there are three seats and three dreams. This dwelling place, and this, and this. Thus⁷ born, He named all things and thought if He could name anything beside Himself. He perceived this very Being, Brahman, over-spreading all, and with wonder He cried ' Oh surely I⁸ have seen it '. Therefore Idandra is his name. For surely Idandra⁹ is his name and they call him who is known as Idandra by his mysterious name Indra. Indeed, the gods love mystery. Indeed, the gods love mystery.

[NOTES—1. *He, the Creator, thought*—S'vet. Up. VI. 16 describes Īśvara as the cause of release from transmigration as well as the cause of bondage to the wheel of birth and death—संसारमोक्षस्थितिवन्धहेतुः । Hence it is natural that he attached to the gods hunger and thirst and also without their request thought of creating food for them. To question the act of the Almighty.

would be to deny His omnipotence and freedom, and to judge Him from the standard of the creature.

2. *Food for them*—The inner significance of the passage is that the will of Paramesvara for further creation made it possible for the causal and subtle matter to evolve into gross forms. The seed evolves into a tree, and what makes it possible to evolve is the same Divine Will which is called in common parlance the Law of Nature. And it is this gross form of matter which sustains the subtle existence as it were : we cannot understand or conceive the causal without the help of the gross, the subtle depending upon the gross for its cognition. Hence the gross 'form' is termed here 'Food.' Further, the gross objects have been called food as they are enjoyed by the senses and their presiding devatās.

3. *Speech etc.*—We get here a hint of an important psychological fact that it is through insight, trial, and error the functional activity of each organ was acquired. That Apāna, the air coursing down the hollow of the mouth, alone catches food and supports life was found out only after trying with speech, scent, eye, ear, touch, mind, and begetting organ. It is not possible to swallow food without the help of Apāna breath drawn in through the mouth. Hence the breath Apāna is called Annāyuh (i.e., annadvāreṇa āyusyahetuḥ), i.e., the chief cause in supporting life through food. Life lasts only as long as the Prāṇa is in the body. The Apāna is the vital energy that works throughout the alimentary canal and the digestive organs including the lower intestines, receiving, digesting, and excreting food. Hence it alone is the true seizer of food.

4. *How can this remain etc.*—The inner significance of the passage is that the body with the aggregate of the senses would be perfectly meaningless and incapable of proper functioning without the intelligent principle, the soul, to guide it from within. A combination of different elements must necessarily be for an entity quite different from all the composing elements. As for instance, a house built by different composing materials is meant for the man or any other living being quite different from the materials composing it; so the body which is composed of the different materials must necessarily be meant for the purpose of an entity quite different from the composing elements. This is one of the arguments adopted by the Sāṅkhya School to prove the existence of Puruṣa, the pure principle of Intelligence who is dwelling in, yet quite different from, the body, which is composed of the different modifications of Prakṛti or Matter. The Ātman is signified here as a monarch residing in the palace of this body and for whose purpose the different functionaries, the senses, are performing their respective duties.

5. *By which of the two ways.*—In the Aitareyāraṇyaka (see page 6) it is stated that Prāṇa entered the body by the fore part of the feet. Ātman as the active-principle or Kriyās'akti (= Prāṇa) entered the body by the tip of the feet; the part of the body below the neck is therefore more flexible and helpful for locomotion. But Prāṇa is only a lower expression of Ātman, a mere servant bound to obey the behests of the Ātman. Hence the place where Prāṇa entered the body is not fit for Ātman, the Overlord, to enter. He therefore entered the body through the crown, the suture in the head

called Brahmarandhra, as Jñānaśakti or Knowledge-Principle. This door-way by which a ray of the Paramātmā entered the body in essence and became the Jīva is called Vidṛti or 'cut'; it is distinct from the other openings like eye, ear, etc., which are the passage for Fire, Air, etc., the powers of the guardian deities who are but the servants of the Ātman. Hence they cannot afford the greatest opening of joy. This door is intended for Paramātmā alone and hence it is the door of bliss—Nāndanam dvāḥ, i.e., the happy gate; for the soul passing through it at death attains progressive Liberation or Kramamukti, by gaining Brahmāloka. According to modern researches the cortex or the brain is supposed to be the organ of the mind and the seat of consciousness. All the motor and sensory activities of man proceed from the cerebral centres; therefore brain is the first and last place of consciousness in the human body. Probably that is the reason why the head and the suture at the crown are so important in the view of the Upaniṣadic seers.

6. *For him there are three seats etc.*—The Creator who has entered the body as Jivātman has three places of residence: in the state of waking the region of the sense of sight, i.e., the right eye, in the state of dream the inward organ, and in deep sleep the ether of the heart. Or these three places of dwelling may be the father's body, the mother's body and one's own body as will be specified in the next section. From the passage in *Brahmoṇiṣad*—नेत्रस्थं जागरं विद्यात् कण्ठे स्वप्नं विनिर्दिशेत् । सुषुप्तं हृदयस्थं च तुरीयं मूर्ध्नि संस्थितम्—paraphrasing the first meaning it is clear that the brain, the neck, and the heart are the three centres of consciousness. The three

dreams are sleeping, waking, and dreaming states. Deep sleep and dream visions are both called Svapna in Sanskrit. Here even the ordinary waking experience is subsumed under the term Svapna because there does not arise the consciousness of the ultimate Reality in the ordinary Jīva before illumination, and because the world spectacle is as illusory as the dream universe ; for one experiences a dream when Reality is screened from him and an unreal something is presented in its place. This is exactly what happens in dream, *vide* Māṇḍūkyakārikā II. The Brahmic Consciousness alone, which is absolute, immutable and permanent, is the truly awakened state of the soul.

7. *Thus born etc.*—The Paramātmā created the universe with no other material than Himself ; He then ordered the regent gods presiding over the elements, the sensory and motor activities, the internal and external faculties, hunger and thirst acting as motive forces for pushing up the creatures in the ladder of evolution, food for all living things, and man-form as the most suitable abode of Ātman ; finally individuating Himself as Jīva He entered the body as a prince enters his own city. But the Jīva forgets his original nature in the universal dream of Ignorance conjured up by Māyā. After subjecting himself to the severe impact of threefold sorrows in the ocean of transmigration when the Jīva awakens to the truth that he is essentially Paramātmā, he perceives everything from the elements upward to Brahmā identical with Himself and ejaculates what else besides the Ātman there is for him to name ? Thus the above passage adumbrates the stage of Self-illumination which the individual soul attains under the benign

influence of the Guru, Scripture, and spiritual discipline. The illumined soul after examining the creatures separately whether they have svataḥ-sattā, or independent being, finally concludes that there is nothing different from the true Self. The passage is translated also: 'He looked through all beings to see whether any one wished to proclaim another Self' 'Whom else but Him can I here affirm to exist?' It clearly indicates the principle of Apavāda or denial of a dual entity and the assertion of the one Paramātmā.

8. *I have seen it*—The drift of this passage is that Īśvara or Ātman when got individualized as Jiva expressed or illumined the universe by his comprehension. The object of knowledge (ज्ञेयः) wholly depends upon the capacity of knowledge (चिच्छक्तिः) of the subject for its expression (प्रकाशः); for material objects are not self-expressive (स्वतः प्रकाशः). Hence the relative world is wholly dependent upon the relative consciousness of the individual soul. But the dual cognition of subject and object based on relative consciousness appears to be the only truth in the beginning, *i.e.*, while Avidyā still clouds the mind. Next, when the soul begins to scrutinize the nature of this object and understands the true meaning of the plurality of its visions, it feels Brahman as the only first Principle in the form of a logical necessity. Subsequently what appeared to him first as a mere logical necessity slowly dawns upon the consciousness as its permanent content. And this transmutation, or better evolution, of the individual consciousness into Brahman consciousness, is generally called 'realization of Brahman' and is indicated here by the utterance, 'I have

seen it.' The Jiva wants to see what other Principles besides his own intelligent self could there be behind this scene of plurality of the sense-universe. As a result of Self-realization the Jiva feels within his own consciousness, that the intelligent Principle which constitutes his very soul and has appeared so long to his mind as an individual entity, is the immanent Principle of all existing objects and is the very *be-ing* of the universe. Thus it is that he realizes Brahman as the most all-pervasive Principle.

9. *Idamdra*—Here is an etymological method of impressing a philosophical truth. The Gītā calls the Paramātmā as Upadraṣṭā. The Jiva who has realized his own Ātman as the Self-luminous, universal, inner principle is called Idam + dra i.e. this-seeing. On the strength of the Upaniṣadic maxim 'Brahma-veda Brahmaiva bhavati'—a knower of the Divine is the Divine Itself—such a Jiva who has realized his ultimate nature and Brahma are equally called Idamdra. By syncupating the syllable 'dam' the same word Idamdra becomes Indra, the well-known designation of the Absolute Divinity. Śrī Śaṅkara points out that Gods love to be referred to indirectly, that is to say, to be behind the veil, because they are worthy of great adoration. There is the custom in highly cultured society not to call a father or teacher by the direct name, but through some veiled honorific expression. That Gods love mystery is indicated also in Ait-Brāhmaṇa 3. 43. 1, Bṛhadāraṇyaka, IV. 2. 2, and Śatapatha VI. 1. 1. 2 ; VII. 5. 1. 22.

CHAPTER TWO: SECTION ONE

[अपक्रामत(न्तु) गर्भिण्यः] पुरुषे ह वा अयमादितो गर्भो भवति यदेतद्रेतः । तदेतत्सर्वेभ्योऽङ्गेभ्यस्तेजः सम्भूत-मात्मन्येवात्मानं बिभर्ति; तद्यदा स्त्रियां सिञ्चत्यथैनज्जन-यति; तदस्य प्रथमं जन्म । तत् स्त्रिया आत्मभूयं गच्छति, यथा स्वमङ्गं तथा; तस्मादेनां न हिनस्ति; सास्यैतमात्मान-मत्र गतं भावयति । सा भावयित्री भावयितव्या भवति । तं स्त्री गर्भं बिभर्ति; सोऽग्र एव कुमारं जन्मनोऽग्रेऽधिभावयति । स यत् कुमारं जन्मनोऽग्रेऽधि भावयति, आत्मानमेव तद्भाव-यति, एषां लोकानां सन्तत्या एवं सन्तता हीमे लोकास्त-दस्यद्वितीयं मन्म । सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयते । अथास्यायमितर आत्मा कृतकृत्यो वयोगतः प्रैति; स इतः प्रयन्नेव पुनर्जायते; तदस्य तृतीयं जन्म । तदुक्तमृषिणा—गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा शतं मा पुर आयसीररक्षन्नधः श्येनो जवसा निर-दीयमिति; गर्भे एवैतच्छयानो वामदेव एवमुवाच । स एवं विद्वानस्माच्छरीरभेदादूर्ध्व उत्क्रम्यामुष्मिन् स्वर्गे लोके

सर्वान् कामानाप्त्वाऽमृतः समभवदमृतः समभवत् ॥ [यथा-
स्थानं गर्भिण्यः] । इति ऐतरेयोपनिषदि द्वितीयाध्याये प्रथमः
खण्डः ॥

(गर्भिण्यः pregnant women अपक्रामन्तु should withdraw.)
अयम् this (transmigratory soul) आदितः at first पुरुषे in
man ह indeed वै verily यत् एतत् this well-known रेतः
semen गर्भः germ भवति is. सर्वेभ्यः from all अङ्गेभ्यः
from limbs सम्भूतम् gathered तत् referred to above
एतत् this तेजः essence, strength आत्मानम् self आत्मनि
in the self एव itself विभर्ति bears. यदा when एतत् this
(seed) स्त्रियाम् in the women सिञ्चति deposits अथ then
एतत् this seed जनयति causes it to be born. अस्य his तत्
that प्रथमम् first जन्म birth. तत् that (deposited seed)
स्त्रियाः of the woman आत्मभूयम् like her own self गच्छति
becomes यथा just as स्वम् own अङ्गम् limb तथा so.
तस्मात् therefore एनाम् her न हिनस्ति does not hurt. सा
she अत्र in the womb गतम् existing अस्य of him (i.e., of
the husband) एतम् this आत्मानम् the self भावयति
nourishes. सा she भावयित्री as nourisher भावयितव्या to
be nourished भवति is. तम् that गर्भम् the germ (अग्रे
before birth) स्त्री women विभर्ति nourishes. अग्रे before
जन्मनः of birth अधि after एव also कुमारम् the child
भावयति nourishes. सः he (father) कुमारम् child जन्मनः
of birth अधि after अग्रे just after birth यत् that भावयति
nourishes तत् thereby एषाम् these लोकाणाम् worlds
सन्तत्यै for unbroken continuity आत्मानम् his own self

भावयति nourishes. हि for एवम् thus हि indeed इमे these लोकाः worlds of progeny सन्तताः perpetuated. तत् that (birth from the mother's womb) अस्य his द्वितीयम् second जन्म birth. अस्य his (father's) अयम् this आत्मा self (in the form of the son) पुण्येभ्यः meritorious कर्मभ्यः for deeds प्रतिधीयते is appointed instead. अथ then अस्य his इतरः the other अयम् this आत्मा self (in the form of the father) कृतकृत्यः having discharged all duties satisfactorily वयोगतः decrepit with age प्रैति departs. सः he (father) इतः from this (body) प्रयन् एव as he depart (without delay) पुनः again जायते is born. अस्य his तत् that तृतीयम् third जन्म birth. तत् on that ऋषिणा by the sage (Vāmadeva) उक्तम् stated; अहम् I गर्भे in the womb नु indeed सन् lying एषाम् these देवानाम् of gods विश्वा all जनिमानि births अनु अवेदम् have thoroughly known. शतम् a hundred (many) आयसीः iron-made पुरः citadels, bodies मा me अधः down, previously अरक्षन् held. (अथ then) श्येनः hawk (इव like) जवसा quickly निरदीयम् rent इति thus. एवम् thus इति एतत् this narrated account वामदेवः sage Vāmadeva गर्भे in the womb एव itself शयानः lying उवाच declared. एवम् as stated above विद्वान् knowing सः he, Vāmadeva अस्मात् from this शरीरभेदात् the destruction of the body ऊर्ध्वः after, High (becoming one with Paramātmān) उत्क्रम्य having stepped forth (from transmigratory existence) सर्वान् all कामान् objects of desire आप्त्वा having attained अमुष्मिन् in this स्वर्गे लोके heavenly world अमृतः immortal समभवत् became.

[The pregnant¹ women should move away from the place.] In man² the soul that has entered the transmigratory cycle becomes at first that germ which is called the seed. That seed is the essence gathered from all the limbs (of the male parent). Man holds this essence of his self in his own body. When he casts the seed in woman he procreates it, and that is his first birth. That seed is now transformed into her very self as it were. As is her own limb so is that seed now, and therefore it does not hurt her. She protects this self he has given her. She, as the protector of it, has to be protected. The mother bears the child in her womb and the father bestows his cherishing care before³ it is born, when it is born, and afterwards. That child whom he has nourished with care at birth and afterwards is in truth his own self, whom he has cherished so that this world of progeny may last without break. So, indeed, is this world of progeny continued without break. Thus born the soul has its second birth. Now that son who is the father's very self is appointed in his stead to continue the holy deeds of the father. Then,⁴ this, his other self, having

done his duty in full and having attained old age, departs, and departing⁵ hence is born again. That is the third of his births.

Referring to the Highest Reality there is the following Vedic verse (R̥g. IV. 27. 1) seen by the sage Vāmadeva : ' Ah ! Dwelling⁶ inside the womb I understood all the births of all the gods. A hundred bodies as strong as steel restrained me, but like a hawk I broke them by force and came out swiftly '. While yet in the womb Vāmadeva declared thus. Emerging thus from the body, enlightened with this supreme knowledge, and ' having enjoyed all delights in the abode ' of bliss he became immortal, verily he became immortal. [The pregnant women may now re-assemble].

[NOTES—1. *The Pregnant women etc.*—This sentence is something like a stage direction. In some editions of the text it is omitted. It must have been the vogue in Vedic society to instruct women to withdraw from the assembly when that part of the Veda dealing with such delicate matter as the process of gestation was being studied or discussed. Indirectly it also supplies the hint that women enjoyed equal privileges with men in attending Vedic assemblies in those hoary days when the Vedic civilization was fresh and vigorous.

2. *In man etc.*—Pre-natal, natal, and post-natal condition of a transmigrating Jiva is described in this section. Chānd. V. 10. 5, Brahmasūtras III. 1. 22, Gītā 8. 25, etc. describe the course of the life of a pious man doing the holy deeds laid down in the scriptures. Through the Dhūmamārga such a soul goes to the region of the Moon, the realm of the manes or heaven, and after the sojourn there returns to the earth establishing some connection with rain which raises the crop of edible herbs. In a subtle form the Jiva enters through the channel of food into a man capable of generation and first gets his lodgment in his vital fluid. This is the conception of the Jiva in man, who becomes a father. When he connects that seed with his wife at the time she is fit to conceive he is delivered of the seed embedding the Jiva. This transference into the womb is the first birth of a Jiva. The vital germ now becoming part and parcel of the mother, does not hurt her as an abscess does. As a pregnant woman the mother knows that it is her husband's self, with which a new Jiva has established connection by finding a position in that seed, that has entered her body; and so she nourishes and protects the foetus with all care. In fact, the Śruti here lays down as a rule the duty of every mother to take all care about the child she has in the womb. Ś'ri S'āṅkara therefore clearly emphasizes the central principle at the foundation of the social unit, namely the family, on which the social well-being of all humanity rests: ननुपकारप्रत्युपकारमन्तरेण लोके कस्यचित् केनचित् सम्बन्ध उपपद्यते—No relationship of any kind is intelligible in society without mutual obligation. Because the woman takes the utmost protecting care of what is in essence the very

self of her husband he ought to take care of her too very well. Here we get a clear and exalted ideal of wedded love lifted high above the realm of passion and craving. Again the statement of the S'ruti that it is the father's self only that is born as son, even though in fact it is another Jiva which has got connected with him through nutrition that is actually born, wisely paves the way for the first parent's unfaltering interest in the welfare of the offspring. Thus by propagating the progeny the continuity of the species is established. Being born as the very self of the father the son steps into his place to perform the holy deeds enjoined in the scriptures; he is a true representative of his father in his social relations. The son being born of the father is conceived as another self of the latter, and similarly the father also should be looked upon as another self of the son. So the son can very well be a proxy to his father for the continuance of his work. The Entrusting Rite—Sampratti-karma—set out in Bṛhadāraṇyaka I. v. 17 gives the status and sanction to this transferring of father's religious responsibility to the son. This too is an act of great social significance. All this obligation, however, is not for the purpose of obtaining one's Liberation, for which they are in no way helpful.

3. *Before it is born etc.*—By requiring the wife to go through the Simanta ceremony, by auspicious rites for easy delivery, and after nativity by the birth ritual or Jāta-karma.

4. *Then, this, his other self etc.*—According to S'ruti man's congenital obligations are three. Taittirīyasamhitā VI. 3. 10 says: जायमानो वै ब्राह्मणः त्रिभिः ऋणैर्वा जायते; ब्रह्म-चर्येण ऋषिभ्यः गन्तवे देवेभ्यः प्रजया पितृभ्य इति । Bṛhadāraṇyaka

I. 5. 6: अथ त्रयो वाव लोकाः मनुष्यलोकः पितृलोको देवलोक इति ; सोऽयं मनुष्यलोकः पुत्रेणैव जय्यः, नान्येन, कर्मणा पितृलोकः, विद्यया देव-लोकः, देवलोको वै लोकानां श्रेष्ठः तस्मद्विद्यां प्रशंसन्ति । In these passages the Śruti clearly stresses that a Brahmaṇa's debt to the sages and gods is discharged by the study of Veda and worship of gods, undergoing the discipline of a celibate student ; the debt to Gods by the performance of Yajñas, and to the Pitṛs by procreation. When one has fulfilled all these conditions all his debts are paid. But in respect of life-long celibates who do not procreate, the debt to Pitṛs is paid off by Vidyāvamsā or succession of students and the like. Bodhāyana Gṛhya Parisiṣṭa I. 2. 3 states : प्रजा पितृभ्य इति—अथास्यप्रजा भवन्ति यानुत्पादयते यानुपनयते यान् याजयते इति सवास्येषा प्रजा भवति सर्वा-ऽस्येषा प्रजा भवति, इति प्रजा व्याख्याता—In connection with the scriptural statement ' In order to pay off one's debt to Pitṛs, progeny ' we are to understand that all are equally one's progeny—those whom one procreates, those whom one accepts as disciples after Upanayana, and those whom one guides and instructs in the performance of sacrifices. Hence default of a son is no bar to the discharge of one's debt to the Pitṛs.

5. *Departing hence etc.*—It is said in the Bṛhadāraṇyaka that just before leaving the present body the soul manufactures a subtle body known as Ātivāhika-sārira out of the subtle elements of the present physical body, and having accepted this subtle body the soul leaves the gross one. It remains in this body until the next physical re-incarnation. So the acceptance or entrance into this subtle body of the soul of the father is spoken of here as the third birth of the son, inasmuch

as the son's soul is not looked upon here as radically distinct from that of the father. So, on the whole, including the events of the lives of both the father and the son, there are three kinds of births of a soul. The son also having shifted the obligations to his son is born again when he departs from this world. Be it noted here that this identification of the father's soul with the son's and *vice-versa* is not to be taken as a strictly philosophical truth, but is based upon a rather loose conception of life looked at from the physical standpoint and appearing to be continued through procreation.

6. *Dwelling inside the womb etc.*—After summarizing in a brief and pregnant way the entire course of transmigratory existence, the S'ruti suggests in this verse that a qualified Jīva should realize, the true nature of the Ātman as laid down in the scriptures—whether it be in the womb of the mother or in the four well-known stations of life. With that realization he is emancipated from the cycle of birth and death and he attains the ultimate goal of life. Through the effect of self-purification, discrimination, and reflection conducted in several past lives the sage Vāmadeva was suddenly illumined while he was in the womb; and he realized that even gods like Agni undergo several births and that Ātman alone is beyond all change of birth and death. He broke through his body created by Ignorance and as impenetrable as steel, with the strength engendered by the power of self-knowledge, destroyed the seed of Samsāra, and at the death of the body became Brahman.

7. *The abode of bliss*—Svargaloka here means the infinite felicity of Self-realization or return to one's own original transcendental nature. There is no taint

whatsoever of sense pleasures in the liberated state ; yet it is described as the ' abode of bliss ' because the joys of the world are but an infinitesimal fraction of the joy of Brahman. The joy of the Jivanmukta who has become the Paramātman is therefore figuratively stated to be Svarga here. The passage may also, without doing violence to the context, be construed to propound the process of gradual emancipation or Kramamukti.

CHAPTER THREE : SECTION ONE

कोऽयमात्मेति वयमुपास्महे ? कतरः स आत्मा येन वा (रूपं) पश्यति, येन वा(शब्दं) शृणोति, येन वा गन्धानाजिघ्रति, येन वा वाचं व्याकरोति, येन वा स्वादु चास्वादु च विजानाति ? यदेतद्धृदयं मनश्चैतत् । संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा दृष्टिर्धृतिर्मतिर्मनीषा जूतिः स्मृतिः सङ्कल्पः क्रतुरसुः कामो वश इति—सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति । एष ब्रह्मैष इन्द्र, एष प्रजापतिरेते सर्वे देवा, इमानि च पञ्चमहाभूतानि—पृथिवी वायुराकाश आपो ज्योतीर्षीत्येतानि, इमानि च क्षुद्रमिश्राणीव बीजानि, इतराणि चेताराणि चाण्डजानि च जारुजानि च, स्वेदजानि चोद्भिज्जानि चाश्वा गावः पुरुषा हस्तिनो, यत्किञ्चेदं प्राणिजङ्गमं च पतत्रि च यच्च स्थावरं ; सर्वं तत् प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः, प्रज्ञा प्रतिष्ठा, प्रज्ञानं ब्रह्म । स एतेन प्रज्ञेनात्मनास्माल्लोकादुत्क्रम्यामुष्मिन् स्वर्गे लोके सर्वान् कामानाप्त्वामृतः समभवदमृतः समभवत् ॥ इति ऐतरेयोपनिषदि तृतीयाध्याये प्रथमः खण्डः ॥

वयम् we (seekers after Brahman) अयम् this आत्मा Self इति thus (यम् whom) उपास्महे meditate on (सः he) कः who? सः that आत्मा Self कतरः which of the two (i.e., Higher Brahman or Lower Brahman)? येन by whom वा or रूपम् form पश्यति (man) sees; येन by whom वा or शब्दम् sound शृणोति hears; येन by whom वा or गन्धान् scents आजिघ्रति smells; येन by whom वा or वाचम् speech व्याकरोति articulates; येन by whom वा or स्वादु sweet च and अस्वादु sour च and विजानाति discriminates? यत् what (is described in the Veda) हृदयम् heart or intellect मनः mind च and (तत् that) एतत् (is) this. संज्ञानम् consciousness or perception आज्ञानम् direction or injunction विज्ञानम् wisdom, understanding प्रज्ञानम् intelligence, knowledge मेधा retentive power दृष्टिः vision, insight दृढिः firmness, perseverance मतिः thinking, power of reflection मनीषा considering, freedom of thought जूतिः mental depression, intrepidity स्मृतिः memory सङ्कल्पः recollection, imagination क्रतुः will, determination असुः breath, vitality कामः desire, attachment वशः ambition, love इति thus एतानि these सर्वाणि all प्रज्ञानस्य of knowledge, consciousness एव only नामधेयानि names भवन्ति are. एषः this (Consciousness) ब्रह्मा (is) Hiranyagarbha एषः this इन्द्रः the chief of Gods, एषः this प्रजापतिः cosmic person, Progenitor, एते these सर्वे all देवाः gods. इमानि these च and—पृथिवी earth वायुः air आकाशः ether आपः water ज्योतीषि fires इति thus—एतानि these पञ्च five महाभूतानि great elements; इमानि these शुद्धमिश्राणि of various kinds from the

smallest living organisms इव as it were च and बीजानि seeds, parents इतराणि others च and इतराणि and still others च and अण्डजानि born from eggs च and जातुजानि born from womb च and स्वेदजानि born of heat च and उद्भिज्जानि born of shoots च and अश्वाः horses गावः cows पुरुषाः men हस्तिनः elephants यत् किं च whatever, all इदम् this प्राणि that breaths जङ्गमम् that walks पतन्नि that flies च and यत् which च and स्थावरम् what is immovable तत् that सर्वम् all प्रज्ञानेनम् guided by consciousness, प्रज्ञाने in Consciousness प्रतिष्ठितम् rests, is based. लोकः all the world प्रज्ञानेनः (is) lead by Consciousness, प्रज्ञा Consciousness प्रतिष्ठा is the support ; (अतः therefore) प्रज्ञानम् consciousness ब्रह्म (is) Brahman. एतेन by this प्रज्ञेन of the nature of Consciousness आत्मना by the Self अस्मात् from this लोकात् world उत्क्रम्य having risen above सर्वान् all कामान् desires आप्त्वा having attained स्वर्गे in Bliss लोके world सः he अमृतः immortal समभवत् became.

Who¹ is he whom we meditate upon as Ātman ? Which² of the two (i.e. Parabrahman or Aparabrahman) is He ? That indeed is the Ātman by which a living being sees form, hears sounds, smells scents, articulates speech, and discriminates what is sweet and what is not. That³ which is the heart and the mind is the same as that. Perception, direction,

understanding, knowledge, retentive power, vision, firmness, power of reflection, freedom of thinking, mental depression, memory, recollection, determination, vitality, desire, love—all these are but names⁴ of Prajñāna or Consciousness. This⁵ is Brahmā, Prajāpati, and all the gods, the five great elements : earth, air, ether, water, light ; all these and those of various kinds mixed with the smallest organisms, the seeds of its own kind, those born of eggs, of womb, of heat, and of shoots ; horses and cows, men and elephant, and all the rest of living beings—those that walk and those that fly, and objects which do not move. All that is guided by Consciousness or Prajñā. The⁶ whole world is founded on Prajñā and therefore Prajñāna is Brahman. He⁷ who has realized the Ātman thus having transcended this world and having obtained all delights in the world of Bliss gains immortality, verily he gains immortality.

[NOTES—1. *Who is he whom we meditate upon etc.*—Evidently the question has been raised by seekers of the Ātman in order to have a clear grasp of Its real nature for proper meditation. The Ātman has been described as both with attributes (Sopādhika) and

without attributes (Nirupādhika). Now, the question naturally occurs to a seeker, whether the Ātman he is trying to meditate upon should be considered as pure Intelligence completely bereft of all modifications or modalities of the mind and the senses, or whether it should be looked upon as an energizing soul of all these and not absolutely different from them. It is but natural for an ordinary indiscriminating mind to lump up all the active senses, mind, and consciousness, and consider all these collectively as the soul,—and this is being done by all; but a closer scrutiny reveals the fact that the true and real Ātman must be permanent and unchanging in Its nature and necessarily It can never have variable elements as integral parts in Its being. The mind and the senses are changeable, hence they can never be part of the immutable Ātman.

Each sense carries its own peculiar sensation and produces a particular kind of cognition, yet cognition in general forms the very being of the cogniser who gathers all these cognitions separately from the different senses, and arranges them in his panoramic picture of the external world. For instance the nature of the eyes is to produce visual sensation or visual knowledge; the nature of the ears is to carry sound sensations and produce sound-knowledge; and so on with the other senses; but although each sensation produces a distinct kind of experience, yet all these experiences are harmonized and converted into knowledge by the Seer, the Ātman, who stands behind all the senses and the mind. Hence the distinct nature of the Ātman, the cognizer of all the functions of the senses, as separate from the senses is self-evident.

2. *Which of the two etc.*—Specific reference has been made previously on page 6 and on page 54 that two Brahman entered the body from opposite directions and that both of them became selves of the body. Of these two selves who is fit to be meditated upon? In the body both are cognized—that which serves as an instrument of cognition through various functional activities and that which remains single and makes knowledge possible. Prāṇa or Hiraṇyagarbha functions in the body as a cause or instrument, being the sum total of all the senses. The other, namely the witnessing consciousness, alone is the ground of all modes of cognitions and hence that alone is the object of meditation. Cf. Pras'na. 2. 6, Kena. 1. 2, and Bṛh. IV. 4. 18.

3. *That which is the heart and the mind etc.*—Heart and mind are one here and stand for the internal sense or Antaḥkaraṇa of which the other senses are aspects; as activation it is Prāṇa and as intellection mind. The internal organ called mind or heart brings within its compass the functions of all sense organs. Prāṇa is Prajñā and Prajñā is Prāṇa. Cf. Bṛhad. I. 5. 3; Chānd. III. 18; VII. 15. Prāṇa is the basis of all senses because it is identical with the internal organ as shown above. Hence Prāṇa too is a sense organ. When Pure Intelligence is reflected in the Internal organ identified with Prāṇa all organic functions as well as sensory, mental, and volitional activities proceed. Hence Prāṇa-Brahman that entered through the tip of the feet, being only the channel of knowing, plays only a subordinate part and Ātman the Knower or Witness for whose sake the various modes of the mind are intended alone is the fit object of worship. Those mental modes

are limiting factors of Brahman-Ātman Reality which is Pure Consciousness.

4. *But names of Prajñāna.*—Not in a direct sense but figuratively only. For it is by superimposing Ātmacaitanya on the mental modes that those acquire their revealing character. The one Prajñā or Intelligence is the invariable concomitant of all notions and it is this Prajñā that forms Ātman, pure and rid of all ascriptions.

5. *This is Brahmā etc.*—This passage beautifully describes the Vedantic conception of the universe in its fundamental relation with the Supreme Reality called Brahman or the Principle of Consciousness. Objects exist because they form the content of Knowledge, and the multiplicity of objects however diversified in nature and relationship within itself, is after all only the content of one indivisible, simple principle—Knowledge. Hence the objective reality derives its value only from Knowledge. Hence it is but right that the Vedantic metaphysics should posit knowledge in its absolute form as the First Principle or Brahman. The variety in the Universe—beginning from the highest gods like Brahmā and Indra down to the smallest insects and even the inert clod of earth—is but the manifestation of the same Brahman or Absolute Knowledge. Therefore all these have been designated here as Prajñanetra, i.e., what is manifested or expressed by Knowledge. It is to be noted here that the object is split up into two aspects, one its manifestation or cognition and the other its modes or characteristics, and the perception or consciousness of its *reality* belongs to the first aspect and its individuality or separateness to the second. Now

according to the Vedānta these modes of an object are nothing but a display of Māyā, which though separate from the Principle of Knowledge in one sense, yet has no absolute reality and independent existence. Therefore the S'ruti tells here that Brahman is Prajñā or the Absolute Knowledge and all living and non-living entities, the whole of the subjective and the objective universe, are *in a way* Its modes and wholly dependent upon It.

6. *The whole world etc.*—The whole creation from Hiraṇyagarbha to the smallest atom is but an emanation of that Supreme Reality. The whole universe is entirely dependent on Brahman for its manifestation. • The infinite variety of objects and notions are but mere names of Brahman and in themselves have no reality. The clause प्रज्ञानं ब्रह्म is the Mahāvākya or the Major Text of the R̥gveda. Other Mahāvākyas are अहं ब्रह्मास्मि (Yajurveda) तत् त्वमसि (Sāmaveda) and अयमात्मा ब्रह्म (Atharvaveda).

7. *He who has etc.*—Any aspirant of Brahmanavidyā like Vamadeva who realizes that his own self bereft of all impurities is no other than Paramātmā attains to Immortal Bliss. See page 67 note 6 and 7.

CHAPTER FOUR : SECTION ONE

ॐ वाक् मे मनसि प्रतिष्ठिता, मनो मे वाचि प्रतिष्ठित-
माविरावीर्मे एधि; वेदस्य म आणी स्थः; श्रुतं मे मा
प्रहासी रनेनाधीतेनाहोरात्रान् सन्दधामि; ऋतं वदिष्यामि,
सत्यं वदिष्यामि; तन्मामवतु तद्वक्तारमवतु; अवतुमामवतु
वक्तारम् ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ इति ऐतरेयो-
पनिषदि चतुर्थोऽध्याये प्रथमः खण्डः ॥ समाप्ता चेयमुपनिषत् ॥

मे my वाक् speech मनसि on mind प्रतिष्ठिता fixed
(भवतु may it be). मे my मनः mind वाचि in speech
प्रतिष्ठितम् fixed (भवतु may it be). आविः O Self-manifest-
ing Brahman, मे to me आवीः be revealed एधि be thou.
मे my वेदस्य of the holy wisdom आसी efficient to
bring स्थः (you two, that is, mind and speech) are : मे my
श्रुतम् the Veda that has been learned (मा me) मा not
प्रहासीः forsake ; अनेन by this अधीतेन learning अहोरात्रान्
day and night सन्दधामि may I unite, may I behold ; ऋतम्.
the real वदिष्यामि I shall proclaim ; सत्यम् the true
वदिष्यामि I shall proclaim ; तत् That (Divinity) माम् me
अवतु protect ; तत् That वक्तारम् preceptor अवतु protect.

May ¹ my speech rest on mind ; may my mind
rest on speech. O self-manifest Brahman, be

Thou revealed to me. Ye mind and speech, enable me to grasp the truth that the Vedas teach. May not my Vedic lore forsake me. By² that learning I join day and night. I shall think the truth ; I shall speak the truth. May That protect me. May That protect the teacher. Protect me. Protect the teacher. Om Peace, Peace, Peace.

[NOTES—This peace invocation is chanted at the commencement as well as the conclusion of the study of this and other Upaniṣads belonging to the Ṛgveda. The word 'tat' in the last clause stands for Brahman (cf. Gītā, XVII. 23). The disciple earnestly prays to Brahman to ward off all the three kinds of hindrances in the pursuit of Brahnavidyā.

1. *May my speech etc.*—Complete concord of thought and word is what is prayed for. S'ri Rāma-kṛṣṇa repeatedly stressed that the best religious practice is to make thought and word correspond. This clause may also mean : 'May my speech be founded on understanding and my mind be attentive to my utterance'. This is the best way to attain deepest concentration in and best result from Vedic study.

2. *By that learning etc.*—The importance of spiritual study in educating the mind can never be over-estimated. The Taittirīyāraṇyaka II. 11, 12 lays down as follows : One should go out to a lone place from where one's house-top is not visible, and after proper self-purification one should perform one's Brahmayajña or Vedic study. If a person is incapable of departing from the house, he

may do it, whether it be day or night, silently at home in the village itself. Even in the lone place, out of doors, one may do silent repetition, on feeling weakness. If he is overpowered by sleep or lassitude he should repeat aloud. If he cannot repeat the holy word seated, let him pace about and do it, or let him do it lying down or seating himself at ease. But on no score he should omit Svādhyāya. Thereby he becomes a holy, illumined ascetic.—ग्रामे मनसा स्वाध्यायमधीयीत, दिवा नक्तं वा ; इति ह स्माह शौच आह्वेयः । उत्तारण्येऽबल उत वाचोत तिष्ठन्नुत व्रजन्नुतासीन उत शयानोऽधीयीतैव स्वाध्यायं तपस्वी पुण्यो भवति य एवं विद्वान् स्वाध्यायमधीते ।

The Śātapatha Brāhmaṇa II. 5. 7. says : प्रिये स्वाध्यायप्रवचने भवतः, युक्तमना भवत्यपराधीनोऽहरहर्यान् साधयते, सुखं स्वपिति, परमचिकित्सक आत्मनो, भवतीन्द्रियसंयमश्चैकारामता च, प्रज्ञाशुद्धिर्यशो लोकपक्तिः, प्रज्ञा वर्धमाना चतुरो धर्मान् ब्राह्मणमभिनिष्पादयति ब्राह्मण्यं प्रतिरूपचर्यौ यशो लोकपक्तिं, लोकः पच्यमानश्चतुर्भिर्धर्मैर्ब्राह्मणं भुनक्त्यर्चया च दानेन चाज्येयतया चावध्यतयाच ॥—

‘The study and teaching of the Veda are a source of pleasure to him, he becomes undistracted in mind, and independent of others, and day by day he acquires wealth. He sleeps peacefully ; he is the best physician for himself. He acquires restraint of the senses and he delights in solitude and concentration. His intelligence grows, and he gets fame and capacity to perfect other people. The growing intelligence gives rise to four duties attaching to the Brāhmaṇa—true Brahminhood, a befitting deportment, fame, and the perfecting of the people ; and the people that are being perfected by him guard the Brāhmaṇa by four duties—by showing him respect, and liberality, and granting him security against oppression and capital punishment. ये ह वै के च भ्रमा इमे यावापृथिवी

अन्तरेण स्वाध्यायो हैव तेषां परमता काष्ठा य एवं विद्वान् स्वाध्याय-
मधीते तस्मात् स्वाध्यायोऽध्येतव्यः ।—‘And, truly whatever
may be the toils here between heaven and earth, the
study of the scriptures is their last stage, their goal for
him, who knowing this, studies his lessons : therefore
one’s daily lessons should be studied.’ यदि ह वा अप्यभ्यक्तः
अलङ्कृतः सुहितः सुखे शयने शयानः स्वाध्यायमधीत आ हैव स नखा-
ग्रेभ्यस्तप्यते . . . And verily if he studies his lessons, even
though lying on a soft couch, anointed, adored and
completely satisfied he is burned with the holy fire up
to the very tip of his nails, whosoever thus studies
his lesson . . . यन्ति वा आपः एत्यादित्यः एति चन्द्रमा यन्ति
नक्षत्राणि यथा ह वा एता देवता नेयुर्नैक्युर्नैव हैव तदहर्ब्राह्मणो भवति
यदहः स्वाध्यायं नाधीते ; तस्मात्स्वाध्यायोऽध्येतव्यः ॥ ‘Moving,
indeed, are the waters, moving is the sun, moving the
moon, and moving the stars ; and verily, as if these
deities did not move and act, even so will the Brāhmaṇa
be on that day on which he does not study his lessons :
therefore one’s daily lessons should be studied ’. From
these Vedic citations the significance of the prayer to
unite day and night by Vedic study becomes amply clear.]

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